

DELECTABLE
demaundes, and pleasaunt Que-
stions, with their severall Answers,
in matters of Lawe, Na-
turall causes, with Morall
and politique handled.

Newly translated out of French into
English, this present year of
our Lords 646.
1566.

Tandem et de Assignatis

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The S. Smith

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To the Studious and vvell disposed
youth of Englande.



De learned
Poete Horace
myndinge to
bestowe the
trewe prys of
Wisedome vpon
him that is
most worthy
saith that he
by good right
doeth deserue

the same, which can best skil how to knytte
and ioyne profite and pleasure together. For
those two thinges be as it were uncouple-
able, forsamuch as the gods, as Hesiodus doth
witnes, would that profite were daily ac-
companied with sweate and trauell: and
that commonlie thend of pleasure is sowre
and bitter. He therfore of good righte is to
bee termed a passinge good workeman,
which can with such fastnes of consent incor-
porate & vnite them, as thone maye stil inter-
changeably ensue and rise of thother. To
which entent (notwithstanding their diuer-
sitye of opinions) the ancient philosophers

altogether endeuored, seeking euery one after his veyne, in suche sorte to polliche and beautifie that most excellent porcion of vs, the minde, as prepared the better to receaue the print of vertues seale, we mought in this race of frailtie climbe to some degree (at least) of true happines and sound felicitie. But bitaule the name of vertue is of suche maiestie, as at the firste vewe it would daue and dūmte her firste and feble beholders, certaine Philosophers castinge asyde their frostie beards, and other such ceremonies of Philosophicall shewe: With louing care to cherishe and mainteine those soft and gentle minns, that could not yet wel broke the painfull brunt of scollerlike customes: haue deuised certen pleasant confections (as it were wherwith to sauce and sweeten the studie of Philosophie,) handling eche parte therof so familiarlie, that the most wild and haggard beades were oftentimes reclaimed to harken & follow their holosome Lessons. And so the phrygian fabler Aesope, geuing fained speche and conference of talke to creatures vnrasonable, vnder cloke and color therof leste vnto the reasonable most necessary preceptes of all humanitie and morall deuotie. The which bath

The Epistle.

hath bene from time done by a number of
noble Doctes, Whom their fabled forgeries
(yf they be well marked) haue uttered in
maner of most depe and profound learning.
I speake not of the Comike Writers, Who
pretending but sport, by pretie contriuent
of partes and persons, teache howe to beare
our selues to wardes all sortes, and specially
to shonne the colining trappes of those that
are numbred amonges the vilest kinde of
people, which selte same fruite is also to be
gathered of these our common plaies and
mowes, which grounded (after a sort) vpon
the rules of Philosophie, do whet and shar-
pen the wittes of the lookers on: euen as the
Barriers, Lite, Lomey, Wrestling, leaping
or running do by vse strengthen the limmes,
and frame the bodie better and more able
to discharge, when neede shall earnestly re-
quire their office of armes.

In respect wherof, hauing fallen into my
handes of late a certeine Frenche booke, the
woorke sure of some learned and Skillfull
Writer, diuing principallie to the like good
purpose, deemed it could not bee, but labour
worth, to spende some vacant daies, in tea-
ching it to speake our mother english tongue.

The Epistle

Especially for that in full perusing the same
I founde he had so handsonly by waie of
question, couched together the moste beho-
uable pointes of all Philosophie, as to the
diligent reader mought needesly bring with
it exceeding riche increase, bothe of profite
and pleasure. The rather truly, because in
order of his treatise, not intermeddling with
the particuler dewtie of any calling or estate
he generallie concludeth of matter not im-
pertinent to all degrees. So that leauing the
tendernes of thinfant and childthe yeres to
the care and correction of their nources and
scholermasters, beginneth to shape his fynde
preceptes to the best aduantage of that age
which (as it is most disposed to the vanities
of loue, so moste likeli to be abused & misca-
ried by the same) may here in some part learne
to knowe and eschewe the tempting decep-
tes of that Boy the godde, and his blinde di-
sciples. From thence leadeth he vs into the
darke storehouse of natures secretes, where
with open eies perusing the weake condition
of the world and worldly thinges, yea and
of vs our selues, for whose sake they were
principallie ordeined, maie remaine therof
both more mindefull and thankfull to our
creatour.

The Epistle.

creation. Finally, he bringeth vs to the foue
kinds of good nature, teaching not only
in private cases of our owne liues and hou-
ses, but in common welthe matters, also to
geue suche verdict of thinges incident, as a-
monges the wise and sagest gouernors, shal
make vs esteemed not altogether ignorant
or emptie of good vnderstanding.

All which thinges, although it is not vn-
known, maie by the lerned be picked out of
the works of ~~bold~~ & ~~antient~~ Clarke, yet
for so much as falleth not to al men such op-
portunitie, as wherby to take vp their so
huge & infinite volumes, it is to be hoped, the
greatest number, those specially whose good
spirite moueth rather to geue their leasured
hourses to some vertuouse exercise, then to
ydle (and for the mooste parte dispraisable
gaines) Will with suche equitie vse and con-
stre this englisshing of these brief collections,
as of a labour louingly vndertaken, bothe
for their delectable recreation of minde, and
profytable helpe of studie, wherevnto bee
wished vniuersallie moost happie successe,
till for the further benefite of them that fa-
uour the reading of the Scriptures, which
truths

QUESTIONS OF LOVE, AND THE

Answers.



WHEROF doeth it come, that Rustians, Jesters, and common Dauncers be lesse subiecte to Love then o-ther?

That may come by the continuall familiaritie that in the men here with us menne whom they have no pleasure for respect of love, in so much familiaritie doeth make Love to become out of taste.

What is the cause, that he that loveth feraciously is sone angrie?

Because the spites and humors of Lovers be verie hot, and boyle continuallie.

How continueth it to passe, that an amorous woman is so curious to be finely appareled and decked?

She doeth it to increase and set forth her beautie, thereby to suborn and drawe those unto her, that be most beautifull and devious to Love.

But why be rough and heartie men more prone and exposed to the amorous battell of Love, then others?

Because they abound with be more full of holiness then others.

What hath moved certaine Greke Poetes to saie, that Love is the most excellent amongst all the heavenly goddes?

It is perchance because there is no Philosopher that doeth touch the manner of mans life so well as he, or maketh man more practise of quick spirit.

Questions of Loue,

¶ But why hath Loue bene esteemed a godde?

Because he maketh an Idote to speake well, a coward to be bolde and hardie, a melancolike man Joyful, a heauie and slouthful man prompt and readie to all enterprises, be they neuer so great. O; els he is made a godde, for man to excuse him selfe, and to cast vpon Loue all that, which by the same he hath done and sustained.

¶ Why be Louers so desirous of corporall & bodellie beautie?

Because beautie (as auncient Poetes do affirme) doth please the Goddes, is agreable to men, is not lothesome nor heauie to him that is inuined therewith: but desired aboue all thinges that may be wished.

¶ What is the reason and cause of Rosegates, garlandes of flowers, and greene bowes, wherewith Louers be wont to adorne the frontes of their Ladies lodgings?

It is to honoz them as their goddes on earth, and to shewe that such Rosegates, Garlandes, and Faire bowes doe serue for the spoiles and triumphes of their Ladies, and for true signes of the seruice and deuotion of their louing seruantes.

¶ But wherof commeth it that we dreame selldome of the thing that we loue?

All louers being tossed and vexed with diuerse thoughtes, can not redoublie graue and settle any one thing in their fantasie: for their thoughtes be like the circles and bubblings of the water, which are dissipate the one by the other.

¶ From whence commeth it, that certaine Louers vpon the viewe and sight of their Ladies, doe blushe?

It riseth of the blodde and spites which ascend bywardes, wherof the face, fullest of pores of any part of the bodie, doeth charge it selfe with color. It may be also, that it proceedeth of a singular reuerence that they beare to their Paramours.

¶ But why doe they afterwarde waxe pale?

There is no true lover but is troubled with some disease or contrarietie. If the cause then of his paine doe present it selfe before his eyes, the humor doeth easelie growe and increase. And so Nature retiring into the inward partes, as into her house or forte, carrieth with her both the blodde and spites, leauing the superiour partes without any color.

¶ Holwe chaunceth it, that barren and unfruitfull women be more hote and prompt to loue, then they which are fruitful full and beare children:

Because that suche doo moore abound with seede, and do purge them: selues of their naturall disease lesse then other doo.

¶ Why doe Louers delight to beate in their handes plagues and Apples:

All Louers haue desire to enioye and possesse the soure and the fruite of others age and beautie, wherein they reioyce, when somer they see the same. And so be amorous bothe of soure and fruite, and of all suche beautiful things that they see.

¶ But why be Louers for the most part ready to wepe:

Doore Louers continually be pined with some griefe, and the cause whereof to complaine, being of nature, fearfull, suspicious, belious and troubled, so that it is no meruile, if such and the like passions do psonate them to teares.

¶ What meaneth it that Louers be continually as if they were in a fyre:

The affection of Love doeth moue and trouble their spites, which doeth raise in them this heate.

¶ Why be women more prone to the combat of Love, then any other creatures at all times and seasons:

Nature hath indred them with more delicate touchinges, and with more moderate complexion then other. Besides this, they be of complexion white and moide: a thing verie proper and requisite to that plaine and pastime.

¶ Holwe commeth it, that men take no pleasure in the playe and game of Love, when they haue lust to make water:

Because euen then the Conduites are full: and that which is full of moisture cannot receiue other humoi. It may be also, that the heaviness and weight of the urine doeth restrain and stoppe the conduits from whence the seede doeth issue and come.

¶ Therefore is the pleasure of Love, greater then all other pleasures that may be imagined:

Questions of Loue,

¶ What cometh of the Sperme which passeth through all the partes of the bodye, yielding insupportable pleasures to thother members.

¶ How chaunceth it, that men of melancholike complexion be more liuely, then other in combat of Loue.

¶ The swindle passions wherof they be full, be causes of the same: which make them more speechfull and disposed therunto.

¶ Why doe Philosophers praise mediocritie or lesse use of Loues game.

¶ Because the same doeth lighten the bodye, reioyce the spirites, comfort the braine, recreate the senses, and expelleth from them all accidentes proceeding of melancholike humors. Excess also is to be blamed, because it doeth weaken the bodye, and is hurtfull to the sight.

¶ Why doeth Nature geue to Loue so great pleasure.

¶ For preservation of mankind, which through the same is continued.

¶ Why doe they soone grow to grate heares, which be much geuen to Loue.

¶ Because they expell from them their naturall heate, wherby life is supported and maintained.

¶ Why doeth the beare of the hedde and euebrowes of those that be fornicators and lecherouse soone fall.

¶ The game of Loue doeth marvellouslie coole the superiour partes, which being made bare and heide of blood and sperte, can not digest that which doeth nourish the same. And so the vapors proceeding of digestion be not sufficient and able to ingendze beere of the hedde and euebrowes.

¶ What maketh a man after he hath committed the acte of Kenna, to be condentlie melancholike and angrie.

¶ Because in the doing of the same we lose and shatter the most part of our vitall spirites, which maketh us heauie and sadde.

¶ What is the cause that a man doeth sooner dispatche that acte fasting, then when his bellie is full.

¶ The Conduites wherby the fierd doeth passe, be more open fasting then after meate.

¶ Wherof

Wherof cometh it that Louers care not to spend the whole night in Loue.

Every vehement passion doeth holie drawe a man therunto, and suffreth him not to geue himself to any thing els, but to that wherof he thinketh, and wherupon he bendeth his fantasie.

Why be Louers so carefull of the sight and amorous looks of their Ladies?

All Louers be wont to suffer them selues to be sedd with such assurances, and there is no part of the bodie that doeth so well manifest and declare the interioz passions of the minde as the eyes. Also we saie, that the eyes are the true harboroughes of the harte. And therof it cometh that when one kisseth the eyes affectuously, as a thing desired: It seemeth that he kisseth the thought, and the soule it selfe. Wherof certeine Poetes, with good reason haue written that Loue becometh his arrowes from the eyes of Louers, to serue him selfe agaynst them selues.

What doeth moue the Poetes to saie Venus to be of Palline golde?

That may be byreason of her rare and excellent beautie, or els because she is so much desired as golde, some assigne the cause vpon the great some of golde that Louers doe consume and spend vpon Loue.

What is the cause that Louers doe vso so to forswear them selues?

Loue doeth laugh at such perinuries, Louers therfore desirous to serue their god, do sweare continuallie. Or els it proceedeth of a certain lightnes caused of diuerse thoughtes which doe rise in their mindes.

Howe chaunceth it, that men leaue not to loue a woman although through age, or some other accident or chaunce, she wareth ill fauored and foule?

That cometh of Loue, which is blind, and being blind, can not know or iudge the imperfections of other. But howe should he take knowledge of that which he can not blame. And howe can he blame that which he is constrained to embrace and wholie to pursue.

From whence cometh it, that moost comenlie we be gotten feruentlie to loue, not those onely of whom we neuer receiued pleasure, but those also whom we neuer saue?

Questions of Loue,

Forke one beareth the Image of his minde in his face, and therof may bee gathered some signe or token of the witt and nature of the person, by meanes wherof we maie coniecture wherunto he is most inclined, which is the verie spring and beginning of naturall amitie or hatred.

¶ Howe chaunceth it, that diuerse men can not obtaine the grace and fauour of their Ladies, although they doe serue them, honor them, and adoze them?

Bycause (as Aristotile saith) there is nothing in them worthy to be beloued. But what man is he so boide of Natures grace, but hath somewhat in him worthy of Loue.

¶ But what is the cause that some Suters be better beloued of their Ladies then other some?

The Ladie enriched with beautie and good maners, is like vnto the Sonne that doth enerie where equally extend his beames, which notwithstanding are receiued vnequallie, of some more, of some lesse after their capacitie. The sterres also therein doe beare some rule, so that after the saying of Diogenes the Stoique, the signes comine to two persons, that is to say, vnder which the one and the other shalbe boine, and those signes agreeing, do cause the willes of the same two persons to be toynd & vnited.

¶ Why be these little and pretie angers and fallinges out which chaunce amonges Louers the refreshing and renewinge of Loue?

That shall euer be, bycause Loue is like a flame that will goe out and dye yf it be not blowen and oftentimes moued: Or els we may well saie that the more the thing which we desire is denied, the more we desire it.

¶ Wherof commeth it, that we be ashamed to communicate to other our desire and lust to the combat of Loue, and of other appetites and desires, as to drinke, eate, slepe, and such like we be not ashamed?

Bycause that the same carnall affection is not so necessarie nor so profitable for this life as the other appetites be.

¶ Wherof commeth the diuersitie of weapons wherewith Loue is wont to wounde men and women, fishes, birdes, and other foure footed beastes?

Of the diuerse nature of thynges that he assaileth.

Quon will say, that beautie sayling, lone decreaseth.

I would say yea, because lone is no other thing but a desire of beautie.

Wherof commeth it, that a man being touched with lone can not ridde him selfe of that passion by any vertictrie, pollicie or witte:

Lone is a certeine estate and plight that doeth swagge and folde the minde of man, and with a certeine sweete motion doeth transport him into the thing by him desired. This affection riseth by the contemplation and iudgement that he hath of beautie, which causeth him to conuerse in his spirit and minde suche admiration and desire, that whether he will or no he is caught in the Snines and nettes of Love.

Why doe the newe married vse roquet, and musae when they go to bed with their new married wiues?

Because such thinges doe prouoke luste and engendze seede.

What reason haue certeine people of the South partes to seeth with water a certeine stone called Gaggates, causing their spouses before they lye with them to drinke therof?

That is to knowe whether they haue made any faulte or no before. For the propertie of that Stone is soudenlie to foize them to make water that haue indured and suffred the act of man,

How commeth it, that yf a man geue him selfe to much to the spote and plaie of Love, the same doeth diminishe the pleasure therof?

Because the seede being soze diminished is but a certeine waterishe matter of no great heate, which can not geide any great pleasure.

What is the cause that women which be of verie hote Nature cannot conceiue?

Great and belement heate doeth distroie and corrupt the seede, and therfore they which be of verie hote are comenlie fructeles and barren.

Why doe some women loue men that be blacke, and some other those that be faier and well colloyed?

Women of feble sight loue them that be blacke, because blackenes doth soyne and vnite the sight to much disparled, and by this meanes doeth comfozte the same: Or els we may well saie that currie thing doeth
king

Questions of Loue,

loue and desire him like, They therfore which be hote of nature loue them that be blacke, because they be more prone to heate. Other which be of colder nature doe loue them that be white because they be of colde complexion, the mother of whitenes.

Whether haue the auncient compared Loue to drunkennes

For nothing elles, but because it maketh men, (which before were colde, heauie and conetous,) lustie and liberall.

Why were Dysters consecrated by the auncient to *Venus*?

Because Dysters doe prouoke lecherie.

Whether doe not common harlots conceiue: or yf they doe, it is verie seldome?

The diuersitie of the seedes doeth lette conception, and causeth that the same can not be retained.

What meaneth it, that the purse of *Cupido* is tyed with a Keke?

This proverbe doeth declare that Loue is liberall and syndeth no let to put his hand in his purse.

Which is greatest, the hurt or profite that commeth of loue?

He that doeth not loue of him selfe, esteemeth the losse to be greater then the profit.

Thinke ye that Loue hath iudgement or no?

Howe can he with iudgement cause Louers daylie (as euery man may see) to fall into suche enormities.

Whereof commeth it, that for the moste part, the children which married women doe borrowe, or which be not lawfullie begotten commonlie called Bastardes, do resemble more their husbandes, then those that be legitimate or lawfullie by them begotten?

The reason commeth of an Imagination that they haue to be suddenly taken or elpted of their husbandes: And so their husbandes be alwayes in their fantasie, for it seemeth to them that they be continually before their eyes, and that they saie vnto them: What doest thou, thou whorish whore? Is this thy assured promise made vnto me at the marriage daie?

Whether

Q Wherefore be Galliards for the most part of better courage and more lively then lawfull children?

A That proceedeth of a more ardent force and hartie of him that doeth begin them: for man is more earnest in that acte, when it is secretlie committerd and done in a harte, then at other times, because the affections are not distract hither and thither: and principally when suche encounters and meetings maie be boldlie done without feare.

Q Wherefore be yonge women more prompte to laughe then other?

A Yonge women are vnder the safegarde and tuition of Venus the goddess of laughter, and so they do easilie laugh. It may also be said, that they have tender and delicate bodies, and laughter is no other thing then a spice of hope, wantonnes, or tickling.

Q Doe you thinke that Loue is so blind as he is painted, or that his sight be good?

A Wherefore should not I thinke him blinde: sithe amongst my neighbours I see the most ill favoured to be best beloved of the fairest.

Q What people (after your mind and iudgement) be moost worthy to be beloved?

A I thinke those that be learned: because they maie geue pleasure to the bodie, profit to the spirite, and make their fame immortall.

Q Wherein is the subtiltie of women moost discovered?

A In that that they seeme to love one alone, and nevertheless doe geue them selves to many.

Q What woman thinketh her selfe moost worthy to be beloved, the faire or the soule?

A Before I shall answer you, the we are a woman, that thinketh her selfe to be soule.

Q Wherefore do Physicians forbidde yong Livers to so beate their Ladies incontinentlie after meate, and when they be fasting, when they haue bathed themselves, after they haue vomited, and when they shall receiue medicines?

A Because by such forces digestion is lost, the bodie is made feeble, and the humours are thereby kept at all times dangerous to the continuance of one's health.

Questions of Loue

Q What meaneth it, that the lokes of Ladies do wholly turne
vs from all other objectes, and doe drawe vs vnto them?

The lookes of Ladies be neuer neighbor to the ymage and imagination
of beautie then any other thing, which aboue all thinges doeth rashly
our senses, and they doe pleasantlie binde and captivate the iudgement
of vs, in thende to bring them to subiection.

Q What might induce the wife of king Aguilfus of Lomberdie
to abuse her selfe with a Dwarfe, hauing to her husbande the
goodliest man that euer ware crowne?

This tyem goddesse kneswe spell that Nature is accustomed to amend
in small members the fault that happeneth to be in the greater, & supposed
that the matter which should be in the armes and legges was faulter to en-
grose the Dydnaice, the canon shot wherof Ladies do willingly receive.

Q What be the conditions that an amorous Ladie ought to
haue?

That she be not cometonse, that she be curteis and able to be spoken
vnto, meate and leet in her doynge.

Q What properties be requisite in a Ladie that right well
maie be called sayre?

That she haue a fayer and a comelie personage, a fayer necke, a small
hodie, a litle mouthe, and white sceth and cleane.

Q Is this a proverbe good: Loue him that will loue thee.

Ye herie good: for he is a beast that will not loue, being beloued.

Q Whether is the man or the woman more subiecte to
Loue?

That question is herp eident, a man is sooner taken and kept in Loue
then a woman. For we see that the man, whiche is borne to a thousande
good and great enterprises, doeth for Loues sake abandon all glorie and
honor that he may receiue.

Q Why haue the Poetes faigned Pan (the godde of Lecherie)
to trotte vpon Goats feete?

To declare that he was lecherous. And here is to be noted, that all the
members which should be employed vpon the members that growe,
remain in the hoines, and not being able to be applied to the members
that lacke, doeth wholis conuert into seede, which beynge receiued
doeth

that the world is full. In tober fathers we see them that be spare of flesh and have great bones to be better meat and apt for labour. For this cause Glenn was given in marriage to heltinge Glenn, because that they which doe hate are commonlie great lechers. Contrarie wise they be vnto the world, whose members be greater then naturallie they ought to be, because that superfluitie in members doeth drawe vnto it for his nourishing and maintenance all that which is good and superfluous of nature, which other wise would have bene consumed this sorte.

¶ Why haue the ancients and they of these daies painted Loue with wings?

To declare that the desires of Louers be hygh, and labour to attaine hygh and great enterpryses.

¶ Who deserueth more to be fangred of loue: the fayer of simple and honest meanynge, or the soule that is sage, craftie, and well aduised?

Prudence is the beantie of the minde, which continueth longer then the beantie of the bodie.

¶ Can loue be without Ialousie?

I thinke not. For testimonie wherof be Ouid, Virgill, Plutarch and Boecace, who writeth thus: *Beuemet: If Loue liued without Ialousie.*

¶ Why be Ladies soner amorous of a Souldiour, then of a learned man?

Souldiours be more liberrall, and not so subtil as Scholers be, more easie to be allured with enticementes of women. There is no Souldiour so hauid, as a woman saie vnto him: that he hath a fayer beards, that his legges be well proportioned, that he is comelie on horsebacke, stronge to incountre and overthowe his enemies, that incontinencie doeth not grieue ouer and submit himself vnto her will and pleasure.

¶ What is the cause, that many dyspyssing their wiues, be so fonde vpon curtesans and harlottes?

The Curtesans suffer not them selues to be seene, except they be with others, but wiues must often be seene of theyr husbandes, which causeth them to leaue not to be so fayer. Or we may saie that wiues continually be at their husbandes backes, misusinge them with byke and vnseemly wordes, which maketh them to fall of other meates, and causeth them to imagine a thousand other appetites and wishes.

¶ Why haue Louers so feeble voices?

Questions of Loue,

Of the feare that they haue to displeasethere Ladies. And therewith
all the vnequell motions wherewith their spirites are moued, which for-
ceth this feebles of doice.

¶ Where doeth Loue shewe her greatest force, eyther in
making the foole to become wise, or the moost wise, or aduised
man, to become a beaste.

If there be more paine to breake doore, then to builde: I beleue there
shalbe more adoe, to restore wisdom to him that hath lost it, then to make
to make him wise. For Loue and follie, be nothing els, but an alteration
of the good sence and witte.

¶ May a man die, through vehement Loue?

Of this the historie of Helencus and Antiochus make testifie, and
beare witnes, which may be reade in the first Tome of the Palace of pleas-
sure lately published.

¶ Which should be the greatest hart breaking: the Ladie dy-
ing in our sight and presence: or in our absence?

I would thinke by her presence, for the eyes doe geue greater felinge
of dole and griefe then the eares.

¶ Whether cometh it, that men haue diuerso Judgementes
of the beautie of women?

It is a proverbe deriued from the auncient Grekes, that all fairer and
beautiful things, be hard to be iudged: even so of this difficultie com-
meth this diuersitie of Judgementes.

¶ How chaunceth it, that many which be esteemed men of
verie good Judgement, be surprised with the loue of foule and
ill fauored women?

It may be that they haue marked a certeine beautie in them, which
doeth not appeare outwardlie. In like maner, Painters and Musicians
haue iudgement of draughtes and accordes, wherof none doe take heede
but suche as haue skill in the same.

¶ Whether be they, whose bellies be covered with beare, so
geuen to women?

Lecherie doeth procede of the heate of the raignes, wherof doo ryse
great vapors, which engendre the beare of the bellie, the abundance of
the beare of the bellie doeth signifye the heate in the generative partes.

Q Does yett thinke the discomfiting of a lone, to be the same
sometimes that a man obtaineth not his desire.

A That chaunceth many times by reason that such women doe lose their
honestie very muche.

Q Is the trauell greater in secret and concealed loue, then in
that which is discovered and open?

A Without doubt there is greater paine in concealed loue, because a man
can not euent the heart of loue concealed, which by communicating and
counselling with some other, may be made more comfortable and easie.

Q Whether is more constant in loue: the man or the woman?

A The man being bothe of bodie and spirit more firme in all affaires.
And naturallie he is more constant and of better perswasion to loue.

Q Whether of commeth it, that he which loueth is more com-
monlie beloued:

A That peraduenture maie come, because our eyes can not resist the
amorous hotten which doe procede of the sweete looks that a lone doe
continualle cast one vpon another. Or els we will saie, that it is the pro-
prie of nature to couple and ioyne like to like, and to shatter and diuide
the thinges which haue no proportion together.

Q Whether do men saie, that to seele is a good signe in the
face and deede of a lone?

A Because it commeth of the heaue, which is as it were the little Cereus
and withdrawing place of all the senses. And it signifieth that the senses
doe agree and geue their assent to the sentence and conclusion of a lone.

Q Whether of commeth it, that secret loue is more burning and
feruent, then that which is discovered and open?

A That chaunceth because the secret lone hath no meane of ease and
rest to sett out the fire that doeth consume him, the vertue of a lone being
of inuincible force and strength, and so not able to attaine the thing which
he loneth best is vnto him greater trauell and paine, then yf he enjoyed it,
or might discover it to his frende for his comfort.

Q Whether were it better that there were lone or no lone?

A I helene it to be better that there were lone, for as much as it hath
more good effectes then euill, and to my munde and opinion
agrees, who making a definition of lone doth saie, that it is

is but a desire to get and obtaine a faire and beautifull thing.

¶ Thinke you that one maye be in loue with an other, onely
vpon faime and report?

¶ If loue be wont to place himselfe in the chamber of our mindes, by
entrie through the gates of our eyes, who doubteth but likewise he may
enter by the doores of our eares, to harborough him selfe in our vnderstan-
ding. Boccacio in his Decamerone and Plutarke be of the same opinion.
Example hereof may be seene by the historie of the Duchesse of Saoye,
and the Royde John of Mendoza: which may be vnde in the Pallace of
Plesure aforesayd.

¶ What doeth incite a man moze to vertue: eyther honoz: or
the desire that he hath to please the thing he loueth?

¶ I doe not indage: thinke that Loue doeth serue for a spurre to pische
men to vertue: supposing that a man desireth it for none other purpose,
but to enjoye it.

¶ Wherof commeth it that diuerse women haue remained
longe time without louing any person, and afterwarthes haue
burned with loue?

¶ I saye that the vertue of the Planettes haue wrought it: for in this
vniuersitie of thinges nothing doeth moue it selfe, that doeth not take his
first motion of the planetes.

¶ Who loueth moost seruentlie, the hardie or the Coward?

¶ It is the hardie and hardie, for the coward commonlie dareth not ad-
uouce his selfe sooth to proue his fortune.

¶ Are ye not of this opinion, that he which is moze liuelie and
of spirite moze excellent is lesse content with one Loue alone?

¶ Yes truly, and that is accustomed seene amonge men and women:
for why? to content him selfe to loue in one place, is a state of pusillani-
mitie and of small hart and courage, which is the cause that my myghtie doth
not content her selfe with a thousand seruantes.

¶ Which is greatest paine: to get and obtaine the loue of
one, or to mainteine the same being gotten?

¶ To mainteine it after my iudgement, because of the great inconstancie
of women which doe loue till and satistie them selves, and are quickelie
angry and frowne when, lightly found and soon forgotten, verie slippery
Cottail.

Q Why is more easie to be perswaded that they are beloued, the man or the woman?

The man, and that maie be cleerly sene: for Ladies, neither by long service, great giftes or otherwise, can perswade them selves to be beloued, but euenmore they be ready to repite, that a man doeth dissemble and counterfeit the truth.

Q What doeth certifie the woman that she is loued?

The perseverance in Love.

Q Is there no other signe then perseverance?

To be Ialousie of them, and to geue liberallie, yf perchance they be gone some, as in deede they be for themselves parte.

Q Why is Love painted by some in forme of a shepheard?

Because they which pursue and folloie love be more yfther bestiall then men.

Q Which hath greatest force in man, hatred or Love?

In deede last, that the passion of Love should be greatest. And why? man throug hatred neuer killed him selfe, why men doe often times throug extremitie of Love.

Q Is Love blinde as he is painted?

The vulgar and common loke is blinde, but the cristall loke is not: but with great dexteritie it openeth and discovereth the greatest secrets.

Q Why be they that haue small legges more subject to loue then others?

That proceedeth of the abundance of feede that maketh them so Lecherous, which thing consumeth exorbitantie cothons, whose inferior parts of the body receiue a great nourishment: Whence al that such a creature taketh from the upper partes, to by Nature conquered into superfluitie and leche. Therefore we should rather haue demerits, to by men greotie giuen to lecherie, haue by the most parte so small and slender legges.

Q Wherof doeth it come, that Lovers haue so litle knowledge of the imperfections of their Ladies?

One great motion doeth lette an other. Every Loner then being troubled in spirit, the iudgement of his sense is impeached and letted in such,

Questions of Loue,

Suche wife as is continually blind in the thing which he loveth.

Q Why doe louers so often breake their faith and promise one to an other?

Youth aboundeth in heste, and is subject to change and many changes, and can not staie it selfe in one thought, wherby it procedeth that the ancients haue made Venus, the mother of Loue, whom many Louers do follooe.

Q Doe ye thinke that by *Magique* atts the heart of an obstinate woman may be mitigated to condescend to the pleasure of a Louer?

If they that haue written of *Magique* things say the same. The Diuines saie contrarie. And I in the diuersitie of opinions in so great men dare not declare mine owne.

Q Is it possible that a courteous man may become amorous?

The forces of Loue haue alwaies bene more brave and fine, then those of courtesy. So I helpe that a man can not easily make the Courteous liberall, but also prodigall: for as the courteous haue had no means to get riches, so they may haue as little to spend them, if they thinke that by money they may enioye the thing that they loue.

Q Wherefore haue men more libertie then women to loue in more places then one?

The modestie, chastitie, and care from women, and yet take as soile their life, which channeth out so many.

Q Wherefore be Louers continually ready to demand the hartie good will of them that they loue?

The hart is the seat of desire and of all kind of ioy, all which be ready to shew the thing that it loneth: the ymage wherof representing is selfe pleasant before the eyes of Louers, both within from their heart, and the principall part: and wherof it consisteth, the being next were robbed of themselves, and oppressed with intolerable bondage, they were with all importunity to be reddeed and placed in their ioyes and former estate.

Q Whereof commeth it, that commonlie we suffer our selues to be allured to loue things wherof there is no hope to attaine vnto?

That is for lacke of knowledge of the beginnings of Loue, the which

which are light and little. And although that all hope is cut of and taken from vs to intape the sweete embracements which Loue doth promise: Nevertheless the beautie of the thing beloued, doeth delight vs, and the remembrance thereof doeth occupie the braine. Suche passions haue bene called of our elders, domine desires, because they doe still and stealthily possesse the hart by force, and by little and little take increase. And our reason should not be hindered if it were sustained by hope.

¶ Whetherfore be all the toyces of Louers vncertaine?

Because in loue there doe dailye chaunce diuerse casualties, as suspition, Ialousie, feare, angrie, Peace, refuse, disdaigne.

¶ Why is Loue compared to a Darke laberinth or Pale?

Because the entrie and coming in is easie, and the going out impossible.

¶ Whetherfore doe men compare loue to a Crocodill?

The nature of a Crocodill after the mind of those, that haue written of natural thinges, is to follooe those that flye from him, and to flye from them that doe follooe him: And so is it with Loue. Wherefore I geue counsell, that who soeuer will intop the effecte of his desires, that he be not to sharpe and egre to pursue and follooe his Ladie.

¶ Beleue ye that Loue & good iudgement maie be together?

I beleue no: for then the foule and deformed should neuer be beloued. But we see not onelie the contrarie to happen but which is worst, those that be the vilest, indewed with moost treason and least loyaltie and faith, howe foule so euer they be, are moost commonlie best beloued.

¶ Whetherof commeth it, that diuerse which loued feruentlye to haue some comfort, did soudenlie lose that great heate of loue?

All vehement loue doeth not longe continue, for within a while the spirite hath leasure to examine it selfe, and to retourne to due vnderstanding, thinking vpon all thinges that might violate and corrupt the same, whereby the sensuall appetites be by this meanes restrained.

¶ Why doe men call loue bothe flame and fyre?

It is not possible better to expresse howe insupportable a thing it is, considering the heate of the desires which it ingendureth in the hartes of his seruantes, and the tyrannie that he useth towards those which are vnder his power, whom he byngeth to ruine and consumeth like fyre without any pittie.

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Questions of Loue,

Q What is the cause that Louers take pleasure to retourne so often to those places where they haue had ioye and solace of their loue?

Bycause in so doing they conceine Joye, and the memoire of that whitch they moost loue, doeth refreshe them. And yt seemeth then that this remembraunce doeth double the pleasure already receiued.

Q Why are men rather amorous then women?

For that they are of hotter complexion, and their spirites more quicks and prompt.

Q Why be women more firme and stedfast in loue then men?

Bycause thinges whitch of them selues be colde, be lesse subject to mobilitie and inconstancie then those that be hotte.

Q Wherof commeth it, that women be more easelie perswaded to be loued then men?

Bycause they esteeme them selues muche more then there is cause.

Q But why be they angrie, or why doe they frowne and lower when men saie they be foule or olde?

Foulenes moost commonlie commeth of age: and age is the high scale to death, whitch naturallie doeth anoye and displease all persons.

Q Wherfore is it saide, that the coughe and the passion of Loue can not be kept secret?

They be two thinges of great force, for the coughe troubling the bodie can scantlie be concealed or hidden. Loue is a passion proceeding of a certeine spere whitch by the eyes is discovered (and manifesteth it selfe by the colour of the face,) and by all the actes of a Louer it maie be comprehended and known, so that without great paine and difficultie, it can not be hidden.

Q From whence do the amorous send forth so many sighes?

Their continuall thoughtes sende all the heate to the harte, wherof it cometh that necessarilie it is conuenient for them to respire and breath, of whitch respiration sighinges be forced: wherby the colidnes of the spere is drawen to temper the inwarde heate. That maie also ryse of the consideration of the tyme lost of the defecation that commeth of lecherie, of the diminution of honoz & reputation, and finallie that the success of dishonest loue, is tragicall, noysome, furiose and miserable,

Wherfore

Q Whether fore haue the auncient painted loue holding floures
in one bande and fyre in thother?

A To shewe that Loue is a lord bothe of Sea and lande.

Q Thinke you that loue doeth yelde greater force, corage
and strength to him that doeth combat and fight in the presence
of his Ladie?

A There is nothing more certeine. And for this cause was brought in
and ordeined the braue and lustie companie of the errant and swandering
knights, to geue pleasure to Ladies by Joustes and turneis.

Q Who receiueth mosse contentacion, the victorionse and
louing knight, or the gentlewoman for whom he hath fought?

A The knight as I suppose ought to be best contented, as having cause
to content himselfe with his owne acte and dede of Chiuallrie. For he that
doeth beste, is worthy of greatest praise: And he that runneth best for his
Ladies sake, is best worthy to inioye her.

Q Whether fore do amorous Ladies impute that to fortune
which chaunceth contrarie to their hartes desire?

A Because they like rashe creatures without due consideracion esteeme al
thinges to be ruled and gouerned by Fortune.

Q Is it loue, to loue the Image of a woman?

A It is not loue, but rather rage and madness.

Q What be they that loue by a certeine destenie and in-
fluence?

A They that can geue no reason or any cause of their loue.

Q Doe ye thinke it to be true, that the Goddess were Louers?

A You must knowe that the olde and auncient Poetes were great di-
stiftes, and speaking of one thing they signifie another. True it is that ther
be diuerse well learned that can not abide poeticall allegories, which after
my iudgement haue no great reason on their side.

Q Whetherfore was Paris desirouse to see the three Goddesses
naked, when he was appointed arbitrator of their beauties?

A To geue better iudgement by blesing the proportion of their bodies.
How many laier & beautiful be they in outward apparence, which but ce
their

Questions of Loue,

their sumptuous garments and crimson robes be full foule and ill favoured: that if Peter Grubbe of Welchelanger, or Iosanne Stubbes of Hoston folle viewed them naked as Paris did the Goddesses, they would runne home for the next gemman or Iustician of peace to interteigne them, for they would scarce vouchsafe.

¶Thinke you that the beauties of Ladies is a commendable argument to dispute of?

Wherefoze not: seing y the wisest haue written beautie to be a gift of God.

¶What moued the auncient to saie, that Loue is a lord ouer goddes and men?

Because all that which is made eyther in heauen or in earth is made for Loue. Remember what the Philosopher saith: *All thinges do moue that men do loue and desire.*

¶Which is moost to be feared: the bowe of Loue: the mase of Hercules: or the sworde of Mars?

The bowe of Loue, and speciallie when he shoteth his Arrows of Leade. But not so much when he shoteth his arrows of gold and spiner.

¶Howe is it possible, that women should haue faces of Angelles, and heddes of deuilles?

Be not Deuilles called Angelles in holie wryte? Reade the scriptures and ye shalbe resolved.

¶Doe you thinke that a Louer maie be enchaunted by the sight of his Ladie?

If Shepe after the minde of Virgill by a looke maie be charmed: how much moze may delicate Loue be subject to enchauntmentes?

¶Can women by any celestiaall influence be made better or more rigorouse toward their louing seruantes?

The Mathematicques, Astrologiens and Magicians by diuerse and many experiences and peremptorie reasons affirme the same, in such wise as I dare not affirme the contrarie.

¶How can the fyre of Loue (not participant with any other element) inflame our hartes.

It is onely a manner of speaking verie common to Latniskes called *Metaphora.*

whereof

Q Whether commeth the loue of two, which doe equalle loue eche other?

Some thinke that it commeth of their conuerſacion and naturall familiarity: other of Angells and ſpirits assigned to eche man. And other of the concurrantes and conſormitie of the planetes.

Q Whether proceedeth the rare beautie of women?

Some doe ſaie that it commeth of the temperature of the elementes: other doe tell reasons moze excellent.

Q Why did Euripides ſaie, that Loue was like a Tragedie?

Because that Loue is euermore accompanied with heauines, with complaintes, and with a harde and bitter ende.

Q Is there any difference betwene the grace of a woman and her beautie, or whether they be all one?

I beleue that there is a difference: for the one hath a greater force then the other to cauſe a man to be content and ſatiſfied.

Q Whether is it a greater auenture to get the grace of a ſafer woman, or els to recouer it, if it were loſt?

It is a greater acte to recouer it as I beleue, women being of theſe owne nature diſdaineſull and ſtoute in their opinion.

Q Howe maie a man doe to obtaine and gett the fauor of an other?

Some doe ſaie by merite, ſome other by fortune, other doe impute it to the conſormitie of Nature, and ſome to attribute the ſame to influence or deſtynie.

Q Whether of theſe three qualities be beſte to obtaine the grace of women, Beautie, Riches, or Learning?

They which be ſafer deſire to haue ſafer ſeruantes. Riche, thoſe that haue wherewithall, and the learned loue them that be learned: But moſt commonlie riches is beſt liked of women for their maintenance, although with wiſe women learning is of greateſt price.

Q Is it poſſible that a Louer maie ſee continuallye the thinge that he loueth?

That chaunceth to thoſe ſpeciallie that be not touched with Loue,
that

that is to wit, which can represent to them selves those which be absent by cogitations.

Q Howe maie the harte of a louer liue that is not beloued?

He maie liue verie well, considering that it is moze pleasure to loue (as I haue at other times affirmed) then to be beloued.

Q Maie a man establishe lawes to Louers?

I thinke not, but yet I will not denie that they which loue by a certaine giste of nature or chaunce fatall, Lawes maie be establisshed, wherunto they maie subdute them selves.

Q Is there any thing in the worlde that maie retire & draw an amorous man from the thing that beloueth?

Onlie disdain maie withdraw him moze then any other thing.

Q Why doe the auncient painte Cupido, to force him selfe to pluck a braunche of Palme out of the hand of an other Cupido?

In auncient booke there is remembraunce made of two Cupidoes the one chast, the other lasciuious and dishonest. The chast is he that doth stronglie bynd & bying him that is lasciuious & dishonest into subiection.

Q Howe can a louer die in himselfe and liue in an other?

This is cleare, that the harte is moze where he loneth, then where he getteth life.

Q Wherfore be the angers of Louers of so litle continuance?

Because they are angrie for trifles and thinges of nothing.

Q Howe many sortes of Louers be there?

Two sortes: the one after Plato celestiall, and the other vulgare and terrestrial.

Q How commeth loue in vs: by iudgement or by desire?

Most often by iudgement, for diuerse times men iudge before they loue.

Q Is there any pleasure in the worlde that surpasseth the contentation of Louers?

No, for why: the seed commeth from all partes of the bodie, & maketh an vniuersall pleasure throughout all the bodie.

Whetherfore do men esteeme women to be an euill like to the fire
and to the sea?

Because there is no day but that by women euils do come and infinite
misfortunes.

Which proceedeth most from women, sweetenes or bitterness?

For one sweetenes comes a Sea of sharpe sorrow, bitterness.

When be louers most bered and offended with the selues?
When by a certain default of nature they cannot make the rammie to butt.

Whether of commeth it that men compare the state of louers
to a shippe vpon the sea?

For the great dangers wherin they dayly be.

What would a trewe Louer do being a farre of when he
seeth the shippe (wherein his Ladye is) to bee in danger of
drowning?

He would make bowes to Lowe, and with layned handes beseeche him
to saue her, though it coste him a Capte to digge as the master of the Ship.
to offer to his Godheade.

Wherin hath the Louer greatest pleasure? In the conten-
tation of the bodie, or of the minde?

In the contentation of the bodie, the bodie being the true abiecte of
Loue. And sith it is so: when a woman beginneth to ware boare heard,
geue her a blowe vpon the eyle with thy foot and let her goe.

Why doe we loue the bodie, so muche being but earthe
and corruptible?

We loue it because we can not alwaies haue it.

Can the loue of the bodie and of the spite agree together,
or whether be they contrarie?

They be contrarie, and one against the other.

I would knowe whether the bodie alone might content
the Louer?

Not yf he be vertuous, gentle and of a good Nature.

Questions of Loue,

¶ When a woman answereth nothing to the request made vnto her, is it a signe that she agreeth ther vnto?

Sometimes yea, sometimes no: for of a man can growe no certaine iudgement yf he pursue no further.

¶ Wherefore doo yong women loue perfumes so muche?

They be as Venus children. And the Greke Poetes affirme that Venus neuer departed from any place without leaving an exquisite perfume behinde her, for witnes of her presence. Besides this all perfumes and good odoors doo eyther open the appetite or els prouoke Venus.

¶ Wherefore doe men compare the beautie of a woman to a flower?

Because it is soone come and soone gone.

¶ Why doe men sayne that Loue liueth among floures?

Because that floures give continuall hope of fructe. And euen so both Loue, for he nourisheth and enterteineth his seruantes continuallie with hope, trusting to miop at the last the fructe longed for.

¶ Of two Louers, which shall we esteeme moze to be fano- red, him from whom his Ladie shall take awaie a nosegate and put it in her bosome, or him to whom she shall giue a nosegate that she her selfe did weare?

The properties of women is to take and not to geue. I saie then that he shall be best beloued, to whom she shall geue the nosegate.

¶ Of what conlo; should women be moost desired?

I would desire them to be of the conlo; wherewith men paine vertue, which is redde: but men doe desire the pale, and yet they them selues desire to be redde.

¶ Of whom haue women learned to close their eares against the supplications of poore Louers.

Of the Serpent Asp which is deafe and benemouse.

¶ Wherefore doe men saie that a woman hath the looke of a Serpent, and the eye of a Basilisque.

By reason of the great subtiltie and craft wherewith they be to en- trappe and drape men to their loue.

Questiō: *Wherby is the life of a lone more miserable than the life of a lone?*

Answer: *Yes I haue seene the experience thereof at Mantua a citie in Italie, wher
One crish and that lone can find no remedies in herbe.*

Questiō: *Wherfore is the life of a lone not beloued compared to hel?*

Answer: *He that made such comparison dyd it by good iudgement.*

Questiō: *Thinke ye that women be the greatest goodnes that is in
all the world?*

Answer: *They that iudge and esteeme so be blind and haue placed their senses on
earthly thynges, but they whose mindes be directly bent on high would
saye the contrary.*

Questiō: *Is there greter sweetenes then bitterness in amorous death?*

Answer: *Bitternes in all thynges doth surmount and passe all sweetenes and
specially in loue.*

Questiō: *Wherby do women generally hate warre?*

Answer: *Because it requyrs men, and thereby are deppriued of their seruises and
intertainment.*

Questiō: *Do louers liue in more peace and quietnes being here or
farre of?*

Answer: *They liue better in peace a farre of, that I canne speake by good expe-
rience, for it is not long agoe that I being forwarde the King of Spaine in
a citie in Italie, the assured me to haue giouen in her self my louing and it
is not yettymes suches that a Lady whom I serue with all in action saye
the like to my great griefe and sorrow.*

Questiō: *Must we be ceremonious in loue?*

Answer: *But we louers liue in loue with fidelitie and integritie of hearts
without any ceremonies.*

Questiō: *Is it more pleasure to lone or to be beloued?*

Answer: *I helde so here, considering that it cometh and goeth of a free
and thankes action and deed.*

Questiō: *Who is better content, the bridegrame or the bride when
they embrace the other.*

Questions of Loue,

The hyde, and that it is so, ye shall see them continually by night and day, and ioyfull in the morning.

What signified the auncient Poetes, by causing the girdell of vergitie to be vnknitte at mariages,

What ellys, but that the hyde muste change her estate, and signifieth that she was vnrped (that is to say) made free to this rite, that if she a good huswife she should not be slouthfull, but goe about her house, and looke to all partes of the same.

Which is best married, the mayde taken perforce, or the man whom she loueth?

In the acte of marriage will ruleth, and not force.

Is Loue a thefe: what is he accustomed to steale?

He is a thefe, and a great robber of hartes.

Doe you thinke it theft, to robbe by meane of beautie?

Is there any greater thefte? Is not beautie the cruellest Tyrant that is.

Wherewith doeth the beautie of women resemble the spring tines?

For that it doeth soone passe awaye and perishe.

Wherfore be all thinges more disposed to loue in the spring tyme, then in any other season?

Because that then the humours be more then leines, and the blood doeth waxe hotte.

What is the greatest happines that man can haue in Loue?

To possesse and please with his lover, without Ialousie or suspition.

The eyes of the Ladie haue they suche force vpon the harte of the Louer, as the beames of the Sunne haue vpon thinges on earthe?

Yea doubtles, if the looks be amorous, otherwile it is cleane contrarye.

14. The time employed about 1895, is it well before, or
 15. Is it better? and answer as before? of course the answer is better.

"If a man bestows his love well he loses nothing, but gains rather
 gain."

It is lone subject to time, as all other creatures be.

None is free and is in perpetuity above time.

☛ That is the greatest pleasure that a true Lover can feel:

He thinks that he is here to serve and please his Lord.

Be our hartes waiwen by an amorous woman, as the
Cloudes by the winde *Cercas*, Iron by the *Adamant*, and Strawe
by *Lambre*?

There is farre greater hope in the upliftings and betterment of

**¶ Hate Love be well called and feared an Enchaunter
and Magician;**

This effectes be Supernaturall: and therefore to be esteemed a Magician, and more then a Magician.

¶ Wherfore haue certaine wise men painted Loue with
his eyes vnbounde:

Colloquy that nothing is to be from him; and that there is no craft
unknown unto him, so he of he hath not the counterpoise.

¶ Doe ye beleue, that a freue lower. Noeth thinke, that he may merite the grace of his Ladi by his seruice:

Will true lovers doe imbrace and embrace their Ladies to be of inestimable
price and value, other while they could be induced to love them. Now
if it be so, how can a flower be so arrogant to thinke that in a little barred
travell he can get such favour?

¶ Whether of was Love made?

The song composed of pleasure and displeasure.

¶ Therefore be women compared to Proteus.

“Friends of the great Inconceivable.”

Questions of Loue

Q Tell me, yf it were possible for Louers to change thur selues into many and diuerse formes, as Proteus did. In what forme were it best for them by wishing to remaine with their Ladies?

A I would studie them to become Satyres, which haue their taylor harde and stiffe continuallie.

Q Wherof procedeth so many Bawdes?

A Because many desire to depend of other rather then of them selues.

Q Howe is it possible for poore Louers to ende their trauell?

A By despaire, neuer to be fortunate in Loue, or neuer to enioy the felicity therof.

Q Why be yong boyes commonly olde bawdes?

A To cause other to feele the pleasure which they whilom did feele them selues. Or elles because they knowe that all other were like them selues, that they might haue no cause wherof to be ashamed.

Q Ought she to be called a bawde which doeth the message without taking of money?

A I saye that she doeth not deserue to beare that hoode, considering it proceedeth of pure pittie which she taketh vpon the weakness and fragilitie of other.

Q What qualities ought one to haue to be a perfect bawde?

A They muste sometimes be discrete and haue a respect to thinges: sometimes they muste be importunate, foepetring, well speaking, and that they maie and can consider both the time and conditions of the persons.

Q Falling into the hands of a pitifull woman, what were best to doe: To absent him selfe from her, and to passe ouer into some other countrie: Or elles to haue her sayle before his eyes, and to take occasion of trauell?

A The surest thing is to absent him selfe farre of.

Q I desire to knowe yf the ordonances of Loue be reasonable or not?

A The principall ordonances of Loue are, that they looe equallie: and that betwene the Louer and his Ladye there be nothing hidden. And thus I cense

I shewe the excellencie of Love to be true and durable, saying that he
loveth such qualitie in things unequal.

Q Doeth Love use his lawes with equitie or with rigour?

A He that understandeth them well, shall find that Love continually both
bles and bleth his subordinates with great equitie.

Q Be not the lawes of Love subject to other lawes?

A The lawes of Love be sovereigne above all other.

Q Are they contrarie to the lawes of Nature?

A No they be rather conformable unto them, and be as it were one thing.

Q Maye Love be called an excellent Physician?

A Nay rather a better of men, for he can be take upon him the cure
of a Physician that can not heale any other woundes but those that he
him self maketh.

Q Of what power is the Scepter of Love?

A Able to make them liberall hardie and patient that will followe his
trace.

Q If love procede of Idleness, howe can the same make
men ingenious and wittie?

A Love hath alwaies done and yet doeth great miracles, and therefore for
him to do that is no great mirrall.

Q Howe may Louers be moost fruitfully learned: fooles or
wise men?

A I will call them wise, if they have well set and placed their love, and
by loving do not lose their selves. Fooles I will also esteeme them, if they
love the thing without reason & measure that is not worthy to be beloved.

Q Whereof riseth Ialousie?

A It cometh to some of the fear that they have to lose the thing that
they moost love. To others, to see that which they love, to love another.

Q Who is moost Ialousie: the man or the woman: and which
of them hath greatest occasion?

A The woman is moost Ialousie, but the man hath the greater occasion:

Questions of Loue,

therefore there is the cause I will bene fild for this time.

Q Is the Ialouse person blinde, or hath he a good iudgement to foresee?

A If Ialoulie be moderate, it sharpeneth both the iudgement and sight in such sort, as it seeth and knoweth all: But if it be extreme it is more confuse and blinde then a Beule.

Q Whom doth Ialoulie become, or in whom doth it not become?

Ialoulie is not comelie in him that hath experience of the faithfulness of his Ladie, but Ialoulie is not discreete in him that is a newe Lancer.

Q Thinke you that where loue is great, there Ialoulie may be great also?

A Many doe thinke the contrarie, because that the heauynesse of loue doth so transport the person, that he is neuer separated from the things that he loneth.

Q Were it good for them that be Ialouse to dye without cause in that rage: What should they feare more?

It should be well employed.

Q Whether cometh Ialoulie?

Of enuie and loue.

Q Is the Ialouse man without iudgement?

A Not at all times, considering that moost commonlie the scrapes of Ladies are discovered: and he is verie blinde that can not perceiue them.

Q What is the propertie of Ialoulie?

It is to serue to a thousand beeches, to prepare embassiments for the honor of Ladies, and to mingle in the midst of other pleasures, poysonous mischietes and hatredes.

Q Doe ye thinke that Loue doeth onelie intrappe the light and tender hartes?

A I doe thinke that it intrappeth all, and there is none that is able to shut the gate against him.

Q Is it possible that a noble spytte for a small matter may be entrapped?

I beleue that it maie, for euery noble and gentle mynd is subject to loue.

Q Is it sufferable to falsifie faith in loue?

It be not, for it is nourished with respect, treason and falsity.

Q Is the seruice of Loue more troublesome then others?

In effect it is more weightie and troublesome: but in sooth much more easie to be digested.

Q What is it that pacifieth Lovers in their greatest trauell?

It is hope.

Q Wherefore doe they saue loue to be tyed to a pillar of Asphodel, with a chaine of Damocles and Lysace, hipped in the floodes Lethes?

To moue women to be pudike and chaste, and to turne their eyes from the wanton allurement which their eyes do be beholden.

Q Should the ingrate or unkind woman be belovd?

No, because there can not be founde a goodly vice that ingratitode. Wherfore we ought to denie her hollie transfigured into the nature of brute beastes.

Q Which is the truest seruice in loue?

A steadfast and a constant faith.

Q The Loner that is loued, is he a servant or a maister?

He is rather a servant then a maister, for so much as he is clogged with a double chaine. To loue and to be lovde he has two chaines, although that the one be voluntarie and the other by necessity.

Q Doe you thinke that a woman without the prejudice and hurte of her honor, maie falsifie one that hath serued her a longe tyme and season?

I dare not saie without question. But yet I will affirme that she is to be excused, if she give him leave and that hath long & faithfully serued her.

Q Which is the greatest ingratitute that may chaunce in loue?

To forget.

The water of the river of Lethe being dronken doth cause a man to forget his memorie.

Questions of Loue,

What is the reward of all his seruice?

¶ Why is the seruice of Loue worthy of greater rewards then other?

¶ Because the longer one continueth therein, the greater bitterness he endureth and suffereth.

¶ Thinke ye that Loue hath placed his principall treasure in women?

¶ I beleue so, because it hath given them the sovereignty above all men.

¶ Who is the moost fortunate in loue: the Attendant, or the possessor?

¶ The possessor hath one contentacion, but the attendant hath more then a thousand.

¶ Is loue the cause of good or euill?

¶ Of good, seeing he maketh looers wise.

¶ Why doe men saie that loue is a perfect mistaine?

¶ Because he taketh the senses and affections which before haue no agreement.

¶ Why doe men saie, that a fairer woman is a monster in beantie?

¶ Because it is a rare thing, as monsters be.

¶ Doe Courtyans loue, or doe they faile to loue?

¶ There be many reasons to saie that they loue not, but experience teacheth the contrarie, for I knowe them that be made for loue, and other that die for the same.

¶ Whether doe Louers many times take vpon them long iourneys to ridde them selues from Loue?

¶ Because haulte travel in iourneys do cause wele and strange thinges to appere, able to cause a man to forget loue, I speake nothing of the paine a man hath, nor yet of the vniuersall change of chauce, which as one wayle doeth bring out an other, so they make and cause them to forget their felicity.

Q Whether commeth it that many Louers, the more they be ill intreated of their Ladies, the more they be inflamed in their loue?

A That commeth of a certeine constancie of Nature. Of the which some saie that all Louers be not masters ouer them selues.

Q Whether doeth it come, that the woman is more Ialous then the man?

A Because she is more fearefull and suspitious: or elles because she loneth with lesse discretion then the man.

Q Whether is it more difficulte to lye loue, or to dissemble it, when one is entangled with the same?

A He that loneth not at al, nor is overcome with any affections, can with out great payne dissemble loue: but where loue ruleth and mastereth, is hath suche force, that in despite of vs he doeth manifest and shew himselfe.

Q How chaunceth it, that dyuers great amities & frendshippes are vpon final occasion turned into great hatred and malices?

A That cometh through the lightnes and inconstancie of Louers.

Q How cometh it, that he whiche is soone taken with Loue, doeth soone forget it?

A He is like to them that ryde a great gallop, and by and by waxe weery.

Q Why be some more geuen to their kinne, and of them take more pleasure, then of other?

A For the conformitie of blode.

Q What meaneth it, that although diuerse women beyng of Nature conetouse and holdefast, yet cannot geue them selues to loue those that be riche?

A They doe that, to shewe that they will not sell their good grace, but be willing to geue it liberally, as beyng of a noble and gentle spirit: but howe many shall ye fynde of that mynde?

Q Why doe they esteeme it dangerous to loue a man that is fayne?

A Because that suche be moost desired, or they be of Nature more pious then other. For Beautie is the mother of pride.

Q

Whether

Questions of Loue

Wherof commeth it, that women do greatly hate those that haue forsaken them: and with greater malice yf they carrie away any thing of theirs?

The double losse which they receiue is the cause.

Why should we not ground our loue vpon those that be to yonge?

Because they be inconstant, very bolde, and euer more curiouse of new seruantes and louers.

How chaunteth it, that moost commonly the beautifull desire to haue seruantes and Louers that be saier. And that the vertuous those that be vertuous?

Similitude and likenes doeth engendze and breade loue.

How is it that they which haue a short or dimme sight, are more geuen to loue then other?

It maie be because they se not the foulness & imperfectiōs so wel as others.

Wherof commeth it, that the Contrie people do loue pagiantes better then Citizens?

Because they be more affectioned to their lyke.

Why doe women appeare sayrer by candle light, then in the cleare daye?

Because their painting or beautie doeth glister more by candle light then other wise: euen as our body and flesh doeth shine more beyng in the sunne, then in the shadowe.

Which of these were it beste to serue: a mayde: a married woman: or a wydowe?

The loue of the mayde is moost constant, of the widowe muche more pleasant, and of the wedded woman more sleanderous and hurtfull.

Wherof commeth it, that such as loue Religious men can scantly and with great payne retyre them selues?

The Religious for the most part be learned, and consequently they can perswade and make the simple woman vnderstand a thousand tales and doyes, causing them to beleue, that they will do them pleasure, & that they shal triumphe in Paradyse, and be placed & set in the ranke and companye of Angells.

¶ Whereof cometh it, that women be so much more of
Punnes?

Because the hidden beautie is more desired; and because they be attired and colored with tedious countenance and it seemeth that all their speed be so swift as Sugar and Salt together, and so nothing doth it of, as much as

¶ Whereof cometh it, that those which be yonge are more a-
morous then others?

Bycause they truste to receive greater pleasure.

¶ Wherefore is love painted to be placed betwene sorrowful-
nes and hatred, and that Iolentes goeth before, and hatred follo-
weth with winges?

Because Iolentes doth engender love, & of love engendereth hatred.

¶ Whereof cometh it, that women which of nature be ti-
merous, be neuertheless stronge and hardy in amorous en-
terprises?

Because if one doeth darken their understanding, and in things where
in they should be most fearefull, doeth harden and encourage them.

¶ Whereof doth it come that olde women, for the most part
are embraced of yong men, and that sometimes old men do so-
oner enjoye yonge women?

Olde women through experience be very bolde and hardy, and with-
out any regarde employe them selves upon yong men. Olde men (because
they be not so fearefull, and that without suspicion they may speake fami-
liarlie by good authoritie by reason of their age) doe come for the most
parte where yong men for nothing that they be able to doo can come.

¶ What meaneth it, that women given to Love, be more
disposed to charmes and enchauntmentes then men?

Of their folie and fonde belefe, which is the thing principally requi-
red in charmes and enchauntmentes. And therof it cometh that the
number of women wittches be greater then men.

¶ What is it that causeth most the union and conjunction
of Louers?

The diversitie of complexion causeth the effectes of Love to be divers.
And most commonly the celestiall influences be the causes of their union,
and conjunction.

Quhat doeth it meane, that simple sheperdes haue ben taken with the loue of some great Lady and P:incesse?

Answereth the thinges which we cannot haue. Loue also teacheth pleasure in many strange thinges. But there is yet a thing more strange, to see two persons of diuerse sort, the one to dye for the other. *Read the historie of Tancredy in the Pallace of Pleasure.*

Wherof commeth it, that yonge women which be in loue, are neuer satisfied in dauncing, and in all other thinges they be of feeble complexion.

Answereth desire of Dauncing is Venerall, yonge women and maydens be subiecte to it. What in such acts they finde in themselves molested or sweeted.

From whence commeth it; that Loue maketh be solitarie and pensif.

Answereth *Onide* doeth saye, is full of feare and care. And it pertaineth to the fearefull to be solitarie and pensif.

What is the cause that many doe esteeme themselves not to be well loued, yet Ialousie be not mixed with Loue?

Answereth the feare which they haue to loose the thing that they loue, doeth cause the Louer to be more chetished.

What causeth manye men although they be rich, yonge, riche and strong, to be Ialousie of the least wretch they see?

Answereth of their owne conceite. Or for that they knowe the lightness of their mistres behauior.

Wherfore doe women require aboue all thinges, their seruantes and Louers to be secret?

Answereth being discovered ther is not so great pleasure: besides that Loue disclosed can bring thought of but damage and trouble, and sometime danger of death: as may be red in the second Come of the Palace of Pleasure, almost readie to the print, *Of a Lady of Burgundie.*

Wherof commeth it, that Louers delight so much in Musike

Answereth Musike is a very dayne thing. And Louers alwaies followe after daunce. Yet I will not blame all sort of Musike, but that druly which is lasciuious and doeth affirmate the spirit.

What

Q What meaneth it, that many doe loue seruently, and yet cannot be beloued.

A That proceedeth by reason the complexions can not agree.

Q How chaunceth it that Loue doeth make men leane.

A Louers be in continuall trauesell, which wileth by the bones; by trauell wherof they diminishe and consume them selues.

Q What is the cause that the talke of Loue or sighte of the sectes therof in painted Tables, make men desirous to enter into his snares.

A The pleasures that be pastore by such meanes brought to our memorie, and so the pleasure is double.

Q Why doeth Loue blind vs from seying the Imperfections of the thing which we loue?

A Loue is blinde, and doeth blinde other.

Q Why is a man many times amorous of a woman vpon her onely fauour?

A Enuie doth euermore make thinges greater then they be. And the minde esteemeth thinges more great by hearing, then by sight.

Q Why doeth the earnest viewe and beholding of a person make a man amorous?

A The eyes are the messengers of loue, but specially when the beames which procede from the hart do vniue & consume them selues to the thing viewed and looked vpon.

Q What is the occasion that Louers do studie to applie them selues to the imperfections of their Ladies?

A It is the better to resemble them, beyng well assured that conformitie of maners doeth engendre loue.

Q How commeth it, that women can better perceiue and discerne those that be amorous, then men.

A It may be that they are more experte in the practise of Loue, as beyng more subiect vnto it then men be. A goodly historie hereof may be seene in the second Tome of the Pallace of Plesure, of Quene Anne of Hungarie.

Questions of Loue,

Q From whence commeth it that amorous Ladies are more liberall then they which resist Loue?

A It is the propertie of Loue to cause them to be liberall and free harted.

Q Wherof commeth it that when Louers do talke with their Ladies, spittle doth come and encrease in their mouthes.

A The tongue often times moued doeth heate it selfe, and that heate doeth resolue into spittle.

Q Wherof commeth it that when amorous dames do talke with their Louers, their brestes seme as though they would departe, their bosome doeth leape and hop with suche force.

A That proceedeth of the great neighbourhood that the hart hath with the pappes from whom all the vitall spirit is do procede, who retying them to the brestes, be the cause of such motions.

Q Wherof commeth it that diuerse amorous women do often times speake euill of their seruantes or Louers?

A It is to put away the suspicion that men may engendze of their Loue, or els for feare that other women should backbite them.

Q Why do men so willinglye kisse the eyes of them whom they loue?

A The eye is the dearest parte of the bodie: and in the eye a man maye see and knowe what is hidden in the hart, or els they do it because the eye is the beginning of Loue.

Q Wherfore do Louers hyde them selues when they go about to content eche other.

A Because of the filthines of the acte, or by a naturall shamefastnes, for that they seme to do a thing that is not very honest.

Q Wherfore be Louers so curious to knowe the name of their Ladies?

A Because they suppose to finde in the names some secreete thinge that maye geue them hope to enioye the thinge that they so greatly desire, or els we may well saie that Louers will not onely possesse the bodies of their Ladies, but also haue all that is toynd therewith, and that whiche doeth depend thereof.

Q Wherof

¶ Whereof commeth it that Louers be so importunate to demaunde of their Ladies howe well they loue them?

It is to certifie them selues the more, of which assurance the spirits doth appaie it selfe, and receiveth contentation.

¶ Wherefore do Louers delight to carpe about them anye thing that hath bene their Ladies?

To be more agreable vnto them, and the better to conforme them selues to their desires and wittes.

¶ Wherefore do Louers geue their colourres the one to the other?

The conformitie of dedes and will doth ingendze and augment amitie. Besides this the colourres secretly do geue to vnderstand the things that inwardly we do suffre, as by signifying of inconstancie, diminution of heate, mockeries, trauels, humilitie, highnes, we do shewe it by the colourres of a yelow, pale, redde, blewe, whyte, grape, and incarnate.

¶ What causeth diuerse Ladies esteemed wyse and of good iudgement to geue them selues ouer to byle men, infamous and wicked?

I haue tolde you often times that Loue is blinde, and doth captiuate the senses, abandoning iudgement and foresight in women, speciallly in those that be amorous, whose wittes be very weake and imperfecte.

¶ Whereof commeth the custome that the Grekes do eate a confection made of Quinces (commonly called *Marmalade*) the first night of their mariage?

Because they feare to diseale and swerie their spouses at the first reconniter and meeting.

¶ Whereof commeth it that manye be in loue with Gardners?

Their simplicitie perchance is the cause. Or els because gardens be dedicated to *Venus*, and those that be continually within them do saour of *Rosemarie*, *Thargerome*, or of some other sweete herbe.

¶ Howe chaunceth it that the newe married women the first night of their mariage go so vnwillingly to bedde, and do rise the next day so lustie and ioyfull?

Questions of Loue,

Quhat commeth of the perfection that they haue receiued of the man,
for then they knowe that they be women in dede.

¶ Whetherfore doeth agreement in loue cause thinges to please
vs, which otherwile should not so doe?

¶ A one of necessitie doth enflame. For we see many to pursue the thing
we loue, the opinion which we haue of her beautie doeth increase in vs.

¶ Why doeth a woorde many tymes moze allure the harte,
then longe seruice?

¶ Because seruice was not employed to the purpose, and the woorde was
spoken to effecte.

¶ How commeth it that women touched vpon the Panell,
be incontinent prouoked with a desire to enter the felde?

¶ There be certaine vaines in the masse, wherof the Panell is made, and
the masse is the very seate of voluptuousnes: It is no miruaille then if
they be moued thereunto when they be touched vpon the same.

¶ What is the cause that some louers be better pleased with
the Melancholike, then with the liuely and lustie?

¶ Louers be easelie induced to beleue that they be beloued, and perceiuing
their Ladies to be Melancholike and hente, they esteeme that to cause of the
care that they do take of them and of their affaires, but it maye be that it
commeth of the agreement and similitude of complexion.

¶ Why be riche women moze geuen to loue then the poore?

¶ Idleness is the cause, who is the mother of all superfluitie. I leaue to
speake of the delicate meates and the good wines that the riche doth vse,
without haining any grieue or vexation which troubleth their haine.

¶ Why is loue most commonly painted with his eyes bound
vp?

¶ Because he blindeth poore Louers and maketh them so like vnto bea-
st, that they cannot at all deserue the imperfections of their Ladies.

¶ Why do Louers delighte to heare amorous histories of
Loue discribed aswell by aunciente writers, as the histories
written by aucthours of our tyme?

¶ By the conformitie of their passions, and likelihood of their affections.

¶ Why

Q Why be women well content when they be told that other women be in loue as well as they?

Because they faulte somewhat the lesse, not being alone spotted with that vice.

Q Wherefore do stepmothers loue their sonnes in lawe, and hate their daughters in lawe?

They hate their daughters in lawe because they disaue all the favourance from their sonnes: and they loue their sonnes in lawe as the principall goodnes and solace of their owne daughters.

Q Why is loue better liked in the Cuntre then in the Citie?

Because in villages there is not so great respect, and so; that all commodities and thinges are not to be founde there, Louers be constrained to apply themselves one to another. Whereouer the pleasure of gardenes, of hunting, fyshing, and other Cuntre delights doe moost touchingly cause men to kepe themselves at home, and to forgett the toyes and folies of Townes and Cities.

Q Whereof commeth it that amoureuse women be moze ticklish then other?

Women prone to loue be delicate for the moost parts, whose skynnes be soft and softer, moze easie to be tickled.

Q Why do women loue them mooste earnestly that had their Haydenhede, and men cleane contrary hate those women who first of all they embraced?

Women by the coniunction of the man doe gayne perfection, and the man thereby maketh him selfe vnperfect, because the woman is a creature vnperfect, and as the Philosophers say, a creature caused & not complete.

Q Why be some hard to be perswaded that they be beloued?

Because they perceiue not themselves amiable: and because they knowe that in them there is nothing that may incite other to loue them.

Q Wherefore do Louers many tymes write to their Louers, with the Japle of Onions, or of Leamonides?

Because the thing which is written with such toyle should not appeare manifest, except it be neare the eye, and they do so to kepe their loue secrets.

Questions of Loue,

¶ Why do not Louers subscribe their letters which they wryte to their Ladies and Paramours?

The reason and cause is aboue mentioned, bryng assured that yf their Loue were discyphed, they should haue lesse pleasure. Besides this a way shuld be opened for false tonges, to impeach & lett their mindes & purposes

¶ Why do Louers wryte one to another amorous sonnets in ryme rather then in prose?

Poetrie is the friend of Loue. And all the praise belonging to loue was alwaies more sweetly songe and celebrated by Poetes then by Orators,

¶ Wherefore do women so willingly beholde them selues in Glasses?

To contemplate and beholde their beantie to esteeme the same as it is worthy. Or els it proceedeth of a certayne lightnes that is in them.

¶ But wherefore vse they more willingly glasses of Steele, then of Chyffall?

Steele is of a more sounde substance, consorting with his glimse or reuerberation the sight more then Chyffall doeth.

¶ Wherefore doe we present women with glasses, gloues, ringes, chaines, Jewels and pretie fannes to coole their faces or defende the same from the syre?

Glasses do serue them to see their beantie: fannes refresh and cole them cheynes to signifie that they be soles, and had neede to be cheyned; gloues to lett their handes from snatching, still ready and proper to the spoyle: Ringes that they may consider thende with the beginning, and to thinke vpon the tyme present and to come.

¶ What is thoccasion that many women haue liued chaste in their youthe, and appoehing to age, haue geuen them selues ouer to wantonnes?

It may be that in their youth they laboured much, for trauell is eneuell to loue. Or els they were so well looked vnto, that they had no leasure or tyme to attempt that enterpryse.

¶ Whereof doeth it come, that louing and amorous women be geuen to bable and prate more then other?

If loue be not to excessife it gent, yeth and maketh folkes ioyfull, lustie, and well.

well speaking. And commonly it seemeth that beuities Coppelles of Organes and conduites of the hope: contrariewise hope and glances of the harte doeth open and vnloose them.

¶ What is the cause that many rapt with loue doe vpon the soudain lose this loue?

All they which be of hote complexion be subiect to soudaine mutations and changes, and runne hither and thither without any reffe.

¶ Wherof cometh it that Louers lose their eating or appetite?

The amozonle passions doeth disperse their hartes into sundrie parts, and their liuely and vitall spirites be vnproper to digestion through being to much distracte hither and thither, and plunged in affections of Loue.

¶ Why did the auncientes painte Loue with a window or a gate in his stomache, wherein were written these two wordes: *Farre of, and at hand?*

To shew þ he which is a Louer must loue as wel in absence as in presence.

¶ But why was he painted bare headed?

To shew that betwene Louers ther should be nothing conered or hidde.

¶ Wherfore do some paint Loue with the face of a man, and not of an Infant?

To shew that a louer ought to be constant as very men be, and not like the brutiſhe.

¶ I desire to knowe wherfore the notable painter *Rexis* did painte him with a grene robe?

Bycause Louers lyue in continuall hope: and grene doeth signifie no other thing then hope.

¶ But why doeth he sett vpon the borders of his Robe these wordes: *Deathe and Lyfe.*

Bycause that true Loue durth both in lyfe, and also after deathe, and breaketh neuer for any accident that may happen.

¶ And wherfore did *Appelles* painte him with these wordes written in his forhedde: *Springe time and Sommer?*

Questions of Loue,

To shewe that in Loue there is both prosperitie and aduersitie, which are represented by those two seasons.

¶ Wherfore do they geue him winges?

Bicause the desires of Louers do tend alwaies to hight things.

¶ Wherfore do they make him a childe?

Bicause that whosoener doeth geue him selfe to loue, hath no vnderstanding: for moost commonlie he loseth for a thing of nought, matters weightie and of great Importancie.

¶ What moued this habitauntes of Cipres to paint Loue, hauing a Turkie bowe behind his backe, and his Arrowes before?

It was because that loue hath a custome to wounde all them that he meeteth. And because that he secretly doth the same, they place the Turkie bowe behinde his backe.

¶ Wherfore be his arrowes neuer blunt, but sharpe?

Bicause they should wound the better and enter moze depely, for they make him loze to feele that is wounded with them.

¶ How commeth it that women, howe dissolute or whoresoeuer they be, their bodies being vncovered do hide their priuie partes?

That commeth of a naturall shamefastnes: or it is bicause that suche partes are filthy & yll fauored to looke vpon, and without any proportion.

How commeth it that one loke is moze hurtefull to Louers, and woundeth them moze then any touching or talke?

That is because loue taketh his beginning of loking.

¶ Why doe Louers ware so soone pale and leane?

The passions of the minde doe bringe the bodie to a poore estate.

¶ What is the cause that the game of Loue doeth prouoke man sometimes to slepe and sometimes to watche?

If it be vsed excessiue it hindreth slepe, for the partie enuacuated and made feeble by suche extelle, his spirites be diminished and moued by desirous quieting of the bosome, so he vpon slepe is interrupted: but when the spirites be quiet and at rest, then the braine is cooled, and therof riseth slepe, the course of Nature.

Q Whether commeth it that this passion and play doeth often times expel from vs al melancolie and heavines of minde?

A I will shewe you, with the seede there is extruded certeine adust and burning vapors which byedeth in vs heavines and melancolie, Afterwardes man beginneth to waie pensife, because he hath losse and separated from his bodie the thing that nourished his members.

Q Whether commeth it that Doffes, Ryders, Iweners, and generally they which be accustomed to great agitation of the body be moze lecherouse then other?

A Shouing doeth beate the reynes and the vessels of generation. It openeth also doeth open the conduites where the seede doeth passe, and is not to be doubted: but colde doeth cause the humors to be in a manner vniouable, letting the seede from comming to the generative partes.

Q Whether commeth it that men of hotte, stronge and good complexion, abstaining from copulation with women do commonly fall into the flure, or haue the yelowe Jaundesse, or be troubled with immoderate colere?

A Men with their seede do annoyde certeine corrupt humors, the which remaining in the bodie be conuerted eyther into colere, or elles into the yelowe Jaundesse.

Q What is the cause that Harlottes and whores doe stinche so rammishe?

A Because they seldom retein their seede, which beyng out of the Office doeth corrupt and stinche.

Q Is it lawfull for a louer to take his pleasure with any other besides his owne Ladie?

A I answer no. Nevertheless his Ladie beyng absent and can not enjoye her, he may haue libertie to vse another, yf she resemble his owne in suche perfection as she may be tearmed a seconde Ladie: but not in any wise to fyxe his harte vpon her. He then, I say, that vseth suche a one in his Ladies absence is the rather to be excused, but neither of them is to be admitted in my iudgement, yf he meane to deserue the tytle of a true Louer.

Q Tell me then what thing is Lone?

A It is a passion that doth blind the spottes, remoueth the vnderstanding, taketh all the memorie away, causeth ruine and losse of goodes, maketh a man inane, and is the enemy of youthe, and the traitor of olde age, the

Questions of Loue,

mother of all vices: the receptacle of perillous minde: a thing without reason, without order and stabilitie, and the whylepoole of mannes liberty,

Q What is a woman of her selfe?

A beaste imperfecte, given to ten thousand passions and pleasures, abominable to be thought wel of. That if men would doe as they ought to do, they would not follow them nor pursue them, with other desire or appetite, but as things inevitable, which necessitie doth constrain the to be.

Q Wherefore be there so fewe women that can content themselves to loue one?

Because a woman is nothing but Lecherie, insatiable. And for this cause she careth neither for number, nor for any thing that is honest, so that he be able to conser her shame, he is welcome.

Q What is the cause that Loue being discovered cometh seldome to perfection?

For the lettes that cometh thereby.

Q Why haue olde men the repulse of yonge women?

Because they haue not wherewithal to eas them where it itcheth.

Q Why do women counte them beastes that be ouer curious and diligent to serue them?

Because they knowe themselves unworthy of suche seruice.

Q Is it true that men saye, when one kisseth two mouthes, one of them must needs stinke.

I beleue so, if he loue perfectly.

Q Haue cometh it that Louers are more suspiciouse then other?

Because their mindes be continually troubled,

Q Why is it so noysome for a riche woman to suffer trouble?

Riches ingendzeth pride and insolencie,

Q Where do noble mindes commonly mete together?

Where the sayest Ladies be,

Q What is required in a perfect Louer?

To feare and reuerence aboue all thinges the mighty power of Loue,
and to referre or repoite to him of all his thoughtes and desires.

Q How do men come to the fruite of Loue?

By hope and perseuerance.

Q What thinges are contrary to the kingdome of Loue?

Shame and feare.

Q Who be they that doe not let to serue Loue, although they
be other wise pressed with affaires?

Juste and coragious hartes, which in despite of busines doe not passe
to suffer them selues to enter the poke of Loue.

Q What be the paines of Loue?

Hurtes and woundes more then deable: that is, desires full of rage,
extreme tranell, exile and banishment, greuous marturdome, and griefs
intollicable.

Q What is the meate of perfecte Louers?

Sighes and teares.

Q Whether withall do they make sacrifice to Loue?

With cleane hartes, which are not spotted with any couetousnes.

Q Who be the messengers of Loue?

Pleasure, Tranell, swete, bitter, warre, Peace, life and death.

Q What are the causes of Louers sicknesses?

Hart breakinges, hurtful fastings, the hunge of Loue, trembling que-
siring, and continuall tranells, secrete dolours, the extremitie of verations,
and great watchings.

Q Which are the benefites of Loue?

Slapes, sleepe, beddes, pleasures, rest, tranquillitie, contentation, aboun-
dance, peace, refreshings, and other ioyfullings.

Questions of Loue,

Q Who be most secret in loue, men : or women?

A Women be most secret no doubt, because they speake lesse then men, a thing likely to be true, but seltdome true.

Q Is the benefite greater by being secret in Loue, or the hurte by too much speaking?

A I thinke the hurte surmounteth.

Q Thinke you that by the dexteritie of the sprite, men may knowe the secretes of Louers?

A The holie Scripture doeth witness, that the harte of man cannot be knowne, and that god alone doeth knowe the same.

Q Why be the secretes of loue so easely kepte?

A For the great sweetnes that men fynde in them.

Q Is it better to loue them that be faier, or them that be secret

A Without doubt the secret wise, are moze woorthie to be loued, for beautilie is of litle continuance.

Q Howe should men kepe them selues secret in loue?

A They must take hede that they passe not oftentimes by their Louers houses, or often followe their haunte, but waite vntill Fortune presents apte occasion.

Q Howe should our pleasures be measured?

A They ought to agree with our age, with our estate, with the time and place where we be.

Q What should be the faithfull seruice of a Louer?

A It ought to be necessary and voluntarie with the hart and the life.

Q What meaneth it that women for the moost part doe loue them that haue slowe & vnsetled heddes, and contemne others which haue moze amiable qualities.

A They doe esteeme perhaps that they shalbe better beloued and serued of those meaner spirites, because they haue not suche knowledge as the other which are of moze vnderstanding then they.

Q How many sortes of beauties be there?

A Three, one in the bodie, the other doth consist in the accord and harmonie of the voyce, the thirde in vertue.

Q How may they be comprehended?

A The first by the eyes, the second by the eares, the thirde by the vnderstanding. And men may also inioye the perfection of beautie, by sight, by hearing, and by thought.

Q What meane the Poetes when they sayne of *Circes*, that she with her sozceries did chaunge and transforme al them that taried with her into beastes?

A They would signifie by that metamorphose, no other thing, but the wanton and lasciuious allurements of *Circes*, wherewith deceyving all those that fell into her handes, she so farre forth made them equall to brute beastes that bitterly they forgot their true estate of manhood.

Q From whence come the paynes that men suffer in this earthly and vulgare Loue?

A They procede of that, that we desire things which we can not alwaies haue at our will and mindes.

Q Do ye thinke that desire of beautie doeth hinder the rest and quietnes of men?

A No, for that desire is not of any thinge Corporall.

Q Wherfore do men attribute arrowes and fyre vnto Loue?

A To shewe howe ardent and full of dolor his passions be.

Q Why is Loue painted naked?

A Because that all the actes and dedes of Louers be suche, that they can not be hidden nor dissembled.

Q What is the greatest blindness in Loue?

A To loue her whom we thinke can not be contented with the loue of one.

Q Whether do ye esteeme greatest, the beautie or the foulnes of those that can not content them selues with the loue of one?

A The foulnes is farre greater.

Questions of Loue,

Q What deserue they : to be loued, or hated:

In my Iudgement they should be hated and eschewed as the plague.

Q Which is the greatest spurre that prouoketh a man to doe well and honozable:

The presence and fauour of his Ladie,

Q To what thing is the seruitude of Loue like:

To the seruice of Princes.

Q Howe should a man behaue himselfe amonges Ladies:

As in the courte amonges Princes and great estates, to witte that he must be bolde and hardie.

Q Is it very true that he muste nedes be bolde and full of audacitie:

After my opinion no: but according as a man may vse him selfe, I saye yea. Notwithstanding I suppose that in the court and traine of Princes and in the seruice of Ladies, men ought rather to marche in the steppes of humilitie and reuerence, then in to much hardines and presumption.

Q Which be the noblest hartes:

They whom loue disdaineth not to warme with his sacred heate.

Q Wherefore do some loue many persons at once, and yet do not vse to disclose the same:

Noble mindes take great pleasure to do so, but to tell and shewe it, is but losse and shame.

Q Is it true which men say, that yf one be in loue with another, he then beareth affection to all those thinges, which resemble the thing he loueth:

That is to true, for they be in loue euen with thinges that be dumble and without sence, with pictures and ingrauen thinges and such lyke, yf they shew any remembrance of the thing they loue.

Q What is the true gage of Loue:

A pure and cleane harte.

Q Why doe women very oftentimes blame or dispraise their
Lovers?

A To content that other shoulde praise them, thereby to double their
pleasure.

Q Who hath the more lively spirite, and better memoꝛie, the
man, or the woman?

A The man, not after the saying onely of the Philosophers, but also of
holy Scripture.

Q Who hath the better iudgement of the amiable partes, the
man, or the woman?

A The man, as beynge indued with the nature of a more highe vnder-
standing, and a spirite more subtile.

Q May we loue the thing that doeth turne vs to dishonour?

A I thinke not.

Q What is the greatest recompence that a woman can make
vnto a man?

A To reueale vnto him her secretes, and finally to make him Loyde and
maister of her bodie, and of all her thoughtes.

F I N I S,

C.4.





NATVRAL QVESTIONS, and the Ansvvers.

THE .II. BOKE.

The
doubter
of Conte
Fulvio
Rangone



Wherefore is not Chese made of beasts
that be tothed on bothe sydes?

Bycause theyr milke is ill not curde or creame.

Wherefore do men caste Smallage into
Pondes?

Bycause Smallage doeth serue ffor a medecine, and also they de-
light to eate the same.

Whereof commeth it that Dogges neuer loue to eate of the
tayle, or of the bellie of a Harte?

Bycause the gall of a Harte is sometimes in the tayle, and sometimes in
the bellie.

What is the cause that fatte people haue litle blodde?

Bycause the greace and the fatnes doe consume it.

Whereof commeth the saying of the Auncientes: that he
who is wont to eate a kinde of pulse called Lentilles, is for the
moost part pleasaunt and amiable?

It is bicause that Lentilles do cause colde humors.

Howe commeth it that we be more gredie to eate when the
North or Northeast winde doeth blowe, then at other tynes?

That commeth of the colde of the foresaide windes, which doeth bite
and holde the naturall heate together.

The
doubt of
for Nero
With Vineger?

Whereof commeth it, that the Florentines when they be
disposed to quenche their thirste, doe drinke water mingled
with Vineger?

I will tell you. Vineger beynge of his nature colde remoueth the inflammation and heate of the stomake, which prouoketh thirst, and so by removing the cause, the affection also is taken awaie. a noble
man of
Frescia.

¶ Wherof commeth it that the Sheperds of *Nuceria* in *Campania* within the region of *Italie*, when they meane to geld their cattell, doo laie vpon their coddcs, thinges stupefactiue, that is to saie, that properly do mortifie?

Things stupefactiue doe thicken the vitall spirites of the membre, and do alter the complexion therof, so that they let the naturall heate, and stop the conduites wherby the sperme doeth descend.

¶ What meane the Shepherdes of *Calabria*, when they liſte that the Ramme ſhal engendre a wether lambe, to tye the leſte codd, and when they will that it be a female, to tye vp the righte

The male lambe is hotter then the female, and therfore moost commonly he is engendred of the right syde, and the female on the leſte. Binding then the leſt codd, the ſede and likewiſe the generatiſe ſpizte entreth the right Codd, wherby he taketh heate and force which doeth ſoner bying forth a male then a female.

¶ What cauſeth the *Ethiopians* and *Mores* when they entende to gelde their cattell, to cutt their vaines which be vnder the Temple?

The sperme and ſeede for the moost parte doeth deſcende by the vaines aboue the Temple, which beynge cutt, there can no maner of humors deſcend from the braine, and ſo all meanes of generation are cut awaie.

¶ Wherof commeth it, that to gett a ſtomake, men vs ege and ſharpe thinges?

That is becauſe all ege thinges do byſe and open the ſtomake, which cauſeth the appetite.

¶ What cauſeth, that they which haue a feminine voyce be not in any great eſtimation or opinion among the wiſe?

Whosoever hath vpon him eyther member, or marke, or maner of doing which is proper to any other creature whatſoever it be, he is ſuerly participant of the nature of the ſayde creature. And bycauſe the woman is of ſmall practice, whoſoever hath the voyce lyke a woman, is eſtmed of the wiſe to haue litle vnderſtanding or knowledge.

Naturall Questions,

¶ What causeth the people of Boetia to haue a grosse voyce and yet lowe and feble.

The Boetians be slowfull and geuen to the bellie, whiche causeth the voyce to be so lowe, the reason is euident, because their vigoꝝ and strengthe is moze feble, receiuing and gathering lesse aper: wherfoze they cannot very well moue the muscules of the stomacke, and so they are the moze heauie, and lesse apt to laboꝝ.

¶ Wherof commeth it that they which be hazzie of speach are of small constancie, yll conditioned and extremely cholerike?

All sodaine motions come of the extremitie & excess of heate, which engendeth in men this inconstancie and lightnes, to promise without any performing, & thzough Colere most cōmonly consider not what they say.

*The
doubtes
of Signor
Michel
Carara,*

¶ Wherof commeth it that they which haue a shrille voyce, are moost commonly enuious and malicious?

The sharpenes of the voyce procedeth from the sharpenes of the pipes and conduites of the longes, which riseth thzough drynesse and coldenes. Suche be melancholike persons, who beyng naturall y fearefull, dare neuer disclose that which they thinke,

¶ Wherfoze be y Aimaies accustomed in their hūting to hold their breath, whē they desire to here y noyse & rustling of beasts

At all times when the breath is kept in, then hath the hearing greater force abrode, and so consequently receiveth and comprehendeth the better that which is presented, whether it be sound or noyse. Mozeouer blowing or breathing doth somewhat let the hearing. And therfoze the same being receyued, the hearing is moze free,

¶ But wherof commeth it that many hauing the knowledge of naturall thurges, do thinke it not good to drinke after fructes and specially after Melons and Pompions?

Wine of it selfe is penetratife, in suche sort that it easely draweth with it the vndigested fructes to the vaines, where they do sone corrupt, and so engender very great feurs, and other lingering sicknesses.

¶ What is the cause that y gentle women of Milan, to make them selues fatte, doe loue and vse swete wines?

Swete wine doth engender grosse blood, and doth easely penetrate into all the partes of the bodie, and is conuerted into nourishment, wherof they become so fat, and of good liking. Grene wine & sharpe doth not the same.

¶ Wherof

¶ Whether cometh it that all they which be extreme thirstie do loue no swete wines?

All thinges which may ingender and enflame choler are apte to make men thirstie, and such is swete wine.

¶ Whether cometh it that diuerse religiousse persons, which naturally are very zelouse of Chastitie, do abstaine from wine?

Wine is hote and full of vapours, and therefore prouoketh lust, his heat dissolueth seede, and with his ventositie causeth the courage to ryle.

¶ What is the cause that the Florentines after they haue put water into wine, do let it rest a certein space before they drinke it

The more the water is mingled and incorporated with the wine, the more the saine of the wine is quenched, being reduced as it were into one body and nature. Therefore after my iudgement it should be better when the wine is newe pressed to put in water, then otherwise.

The
doubts
of Signor
Traiano
Calzas
uelo.

¶ Why be the Arabians accustomed to slepe with their bodies bowing or folded?

It must needs be, that Nature of they which knowe his effectes haue taught them the same. For sleeping so folded together, their stomaches doe sweate warme & digest the better, and there is no windines that can hinder their digestion. The body being bowed as aforesaid, causeth that the belly both receiue of ventositie, and like vnto an open purse. Contrariwise if by stretched forth maketh the belly to close & shut in such sort that it can receiue no windines: the belly being bent & stretched forth, stuffed on every side with bowels & inward parts, which causeth that the ventosities finding no place in the belly, are forced to retire els wher, & to hinder digestion.

¶ Why do the Polonians eate colewortes to make them selues sober when they be dronke?

The propertie of coleworste is, to send downe to the bowels, the moost materiall and grosse parte of the wine, and that which is moost subtilled and fynest to the bladder: and that cometh of the participation that it hath with Nitrum or saltenes. And so to vse it to this effecte, the coleworste must not be to muche sodden.

¶ Whether did our forefathers make difficultie to vse at their tables diuerse meates and sortes of dishes?

The diuersitie of meates can not be digested with one proportion of heate. And so nature being troubled with indigestion of such diuersitie of meates causeth noysomnes to the stomache, and specially when it is meake.

Whether

Natural Questions,

¶ Wherof commeth it that the sea is so profitable and delectable for Lazer men, and such as haue the dropsie?

The sea prouoketh vomit, and through vomiting, steame and all other superfluous humors which cause suche diseases do auoyde. And so those that be infected, do loue the Sea.

¶ Wherefore is the Citie of Auignion rather subject to the plague then any other place rounde about it?

The subtill ayer is one infected, and soone purged of the infection: contrarie wise, the grosse ayer is not so lightly infected, nor yet so soone purged.

¶ Howe may the fyne and subtill ayer be knowen from the grosse and corrupt ayer?

The tenuitie and subtiltie of the ayer is knowen, for that at the rising of the Sunne it is suddenly heated, and waxeth colde at the going downe therof. The contrarie doth chaunce to the grosse and vicious ayer.

¶ Wherof commeth it that the winter in some countries is longer then the Sommer, and in other cuntries the Sommer longer then the winter?

The cause of the Sunne in the Zodiague doeth cause mutation of the foure seasons of the yere: And where the sunne continueth longest, ouer the heddes of those that dwell in that region, there is Sommer greatest: and where it is farre of, winter doeth longest continue.

¶ Why is Musike more delectable in the morning, then at any other tymes?

Because that all things be then in silence, the senses be more lustie and waking, and the minde in great moderation and temperaunce.

¶ Why be fructes commonly beloued of all men?

For the naturall sweetness which is in them: or els because they be of temperature hote and moyst.

¶ Wherefore is the sighte aboue all the other senses mooste esteemed?

Because by the sight we see the difference of all thinges. Or els we may say that it cometh by the impression of Loue, which taketh his first force and strength by the sight.

¶ Wherof

Q Wherof commeth it that they which haue a feble sight, write smaller letters then other?

A Because they write their eyes being in a manner halfe closed and shue.

Q What is the cause that all ill factes doe discover themselves by the eyes and the harte?

A Because the eye is messenger of the harte. It maye also be said, that the face being tender and open to all vapors the same maye easilie be iudged and discovered by the alterations, that it sheweth principally fro the hart.

Q Why be they that haue litle heades naturally more cholericke and disdainfull then others?

A Because that the heate comming from the harte, from whence anger riseth can not well be cooled, and the Choler proceeding from the blodde, moved and boyling about the harte causeth braines.

Q Wherof commeth it that by and by after we haue made water, that parte by the which the Sperme and seede passeth, doeth immediately retyze and ware lesse?

A Because the same part being emptye and boyde is incontinently fylled with ayer which cooleth the members that it replenisheth.

Q What is the cause that man of all creatures is the wisest?

A The purenes and subtiltie of his blodde.

Q Wherof commeth it, that by thinking vpon straunge and horrible thinges our fleshe doeth quake and tremble?

A Because the heate doeth retyze to the inferiour and inwarde partes.

Q How commeth it that in the harte of a Stagge there is a bone?

A Nature hath there placd it to serue for a staye and foundation of the continuall mouing and motion of his hart, both in rest and travell.

Q What is the cause that the blodde is redde?

A Of the affinitie that it hath with y^e Liver which is the very seate of blod.

Q How commeth it that women haue more thicker blodde then men?

*The
doubtes
of Conte
Giananni
Misbas.*

*The
doubts of
M. Gian
nanni
Antonio
Saluagno*

Naturall Questions

Quhat proceedeth of coldenes which is naturall to women, and the proprietie therof is to thicken.

Quow commeth it that in Horses, Mules, Asses and crows men finde no gall?

All they haue galle, but it is not in one proper place, but dispersed throughout all the veynes.

Quhy are they commonly leane which haue great Miltes?

The Milte doeth drawe vnto it muche matter and substance, which woulde els turne to nourishment and fatnes.

Quowe come heares to be placed vpon the hedde?

The Braine bringeth them forth, discharging it selfe of grosse vapors which comming forth by the poores of the fleshe do waxe drie, and turne into heares.

Quhy do diuerse fede vpon bones and not vpon heare?

Because of the ouermuch drynes therof.

Qu by howe many waies may the braine be purged?

The watriche humors be purged by the eyes: the melancholike by the eares: the cholericke by the nose: and the flumatike by the heare.

Quherfore was man created with the face vpright towarde heauen, and other beastes cleane contrarie?

To euery thing ought to be assigned the figure that is moost proper to his mouing, as to the skye, roundnesse, to fyre the figure Pyramidale (that is to say, vpright and straight.) To man also because of his two fete, the figure Diametrale and Pyramidale is very conuenient and mete.

Quhat is the cause that the harte doeth alwaies sturre, and is in continuall motion?

The ayre and the moost subtill spirites haue chosen the harte for their seate. They being then so pure and subtill do seake meanes to stretch and enlarge them selues, so farre as they may, and to fill that which they finde to be boide, which causeth the harte to moue and pant. It may be said also that the harte being made as it were in a triangle forme, although not perfectly, doe open & shut in the lesse part, and therfore it continually moueth.

Quherfore hath nature made the longes of al creatures lyke a sponge?

To receiue aper the better, for the refreshing and cooling of the harte, and to driue away all hurtfull vapors.

¶ Wherfore hath nature placed the harte in the middell of the stomacke?

To geue lyfe equally to all the members, even as the sonne placed in the middle of the heauen doeth equally geue light to all thingen.

¶ Wherfore doeth it decline somewhat more to the lefte syde then to the right?

To temper the coldenes of the milke, which is the seate of melancholie, and placed on the lefte syde.

¶ How commeth it that all those creatures which haue litle hartes be more hardie then they which haue greater?

In litle hartes the heate is better compacte and kepte: and so by consequence the more vigorous and of greater force.

¶ Wherof commeth it that some doe dye throughe ioye, and some throughe sorrowe?

Great Joye doth choke the interior partes, and heauines doeth extinguishe and coole them, so that life can not endure where heate lacketh.

¶ Wherof commeth it, that Permalade of quinces taken before the repast doeth binde and close vp the belly, and taken after the repast, doeth vnbinde it?

Throughe his great stiptilitie or costifness it closeth the nether partes of the ventricle: and if it be taken after repast, it closeth the superioz partes of the stomacke, which being shut, the meates be constrained to auoyde by the inferior parte.

¶ Wherof cometh it that the Radishe rote doth greatly ayde & helpe digestion, and yet of it selfe almost can not be digested?

The Radish is compound & made of diuerse qualities. The more subtil partes therof are very proper and meete to cause digestion. The other which are grosse be contrarie to heate, and so let digestion.

¶ Wherof commeth it that the Cholerike complexion doe so
nest attaine to berdes?

The
doubts of

For their great heate, and because they haue the poores large and soide.

Naturall Questions,

Q. Siluio **¶** Wherof commeth it that some haue curlede heare, and some
Luzza other smothe and streight?

80.

The curlede heares do procede of the aboundaunce of hente, which curlede hente may be seene in Moyses and Ethiopians, who for the moost parte haue curlede heare. And playne and streight heare commeth of humiditie which through his heauines doeth draw the heare downewardes.

¶ Wherof commeth it that women haue their priuie partes beary, and not their visage nor byeste?

In the nether partes is more moistnes, as wel by reason of the bladder as of the Martre: there is also great resolutions of vapours which cause heare to growe.

¶ But howe commeth it that heare doth also growe in them that be hanged?

They be continually in the Sunne, and all the humors of their bodie doe resolue into vapours, which causeth the heares to encrease and growe.

¶ Wherof commeth it that some haue harsh and harde heare, and other softe?

The softe heare doeth come of the little poers, and the stiffe and harde doeth procede of the greatnes of the poers, for this cause women haue their heare more fyne and softe, because their naturall colde doth restraine and make their poers lesse.

¶ Wherof doeth it come, that they which be bashfull and shaine faced ware redde, and yet they ought rather to be pale, because shaine is a kinde of feare?

Shame is a certeine affection mingled with angre and feare: for we be angrie many times as well against our selues as against other, when we see a thing discovered that we would should be kept secrete. Angre then in that conflict doeth overcome feare, and so the blodde often moving in and out, stayeth at length in the upper parte, untill the motion of the spirits be appeased.

¶ Wherof commeth it that in a manner al they which in their youthe be so fatte do dye sodenly?

The busines of suche people be to narrowe, and they are so pressed, and as it were bounde together with fatnes and greace, that the ayer and the spirite cannot freely passe. Wherof it commeth, that the naturall heate, hauing no refrigeration of the ayer, of very force doth mortifie & extinguishe.

What

Q What causeth yonge men sooner to haue an appetite then olde men?

A It is because they be of a hotter complexion.

Q Wherefore do Philistians forbid vs meates that be to hotter?

A Because they burne the blood, and do dispose it to Leprosie.

Q Whereof commeth it that women haue no bearded?

A Because that substance which should conuert into the beards doeth turne into the beare of the heade.

Q Whereof commeth it that Infantes and children for the moost parte do resemble their mothers, notwithstanding after the opinion of many Philosophers the action and dede of generation is not of the woman?

A That commeth of the ymagination of women.

Q What meaneth it that Garlike and Onions (although they be not in the ground) do sproute and growe?

A That is of the great abondance of the humors that they haue.

Q Whereof commeth it that studie is noysome and hurtfull after repast?

A Natural heat can not trauel both in digestion & speculation at one instant.

Q Whereof commeth it that when the stomacke is griued, all the bodie languisheth?

A The stomacke hath certeine assaunces with the harte, the brayne, and the liuer, which are the principall partes of the bodie,

Q Whereof commeth it, that some do thinges best with the right hande, and other some with the lefte?

A That proceedeth of the heate that commeth from the harte, which maketh that spide more apte and mete vnto labor, wherunto it hath his principall access.

Q Howe chaunceth it that all kindes of creatures be more leane in the beginning of their youth, and when they be olde, then in their middle age?

Naturall Questions,

Before olde age naturall heate is in his greatest force and strength, which dissolue the fatte. Olde Creatures be neuer fatte, and if they be, their fatte is as nothing through their great colde and drynes, for the fatte is sustained and nourished with moistnes and heate.

¶ Whereof commeth it that they which haue the hicket by retaining their bzeth do ease them selues of it?

The blowing and bzeth retained doeth heate the interior partes of the bodye, and the hicket procedeth of nothing els but of colde.

¶ Why do olde people nese with great difficultie?

Because their conduites be very straight.

¶ Why doeth wine mingled with water cause vomite?

Mingled wine is noisome to the stomacke, and doeth weaken the vertue retentive: contrarywise, pure wine doth comforte it.

¶ Why be they so subiecte to sicknesse that lone to drinke stronge and mightie wines?

Stronge wine excellentlye dronke, doeth extinguishe naturall heate, and the liuor being there with weakened, cannot engendre good blood, but doeth rather engender a certaine agnosie and waterishnes, that converteth it selfe into a dyspsie.

¶ Why be not yonge children so thirstie and drye as men of greater age?

The moistnes of yonge children doeth kepe them from being thirstie. For thirst is nothing els but a desyre of moistnes, wherupon they that be of greater age be naturally moze drye, and therefore moze thirstie.

*The
doubtes
of M.
Frances*

*c) Agas
tome.*

¶ Why doeth the drunken person thinke all thinges which he seeth do runne and tourne round?

That commeth because the spiritea seruing to sighte, being mingled with the vapors and fumosities of the wine, the heate wherof causeth the eyes to be in a continuall motion, and so the eye being round, maketh al thinges to seme as though they turned round. And if the eye were of other fashion then round, the thinges he seeth would seme also to be of the same shape.

¶ What might be the cause that Asses when they be yonge, do seme nimble, quicke and pleasaunt to loke vpon, and as sone as they begin to ware and growe, then do they appere the contrarye.

The

The Ylle is of nature melancholike, youth is hotte, and therefore lively and pleasant which neuerthelesse afterwordes doeth moderate and decrease, because the melancholike qualitie beginneth to augment, and the heate of youth to diminish.

¶ Why do hennēs keckle and make such a noyse after they haue layed.

Because the place where the egge laye now being holde, is incontinently filled with ayer which cooleth the belie. The like happeneth to women incontinently after they be deliuered: and to the yarde of a man after he hath pissed. It might also be answered that the henne crieth out so for feare that some will take awaye the thing she hath layed.

¶ Whether commeth it that the bottome of a caldron or kettie is colde, although scalding water do remaine in it:

It is because of the hotte vapours which mount on highe whereby the hyper partes beyng made hatte, the bottome is cold, throught the continuall water that is in it.

¶ How chaunceth it that the graine which the Antes do lay vp in the ground is euermore bitten on the one syde:

Nature hath taught them to do so to take awaye the growing therof for their owne better sustentation, for corne in the earth doeth naturally growe, which if it should, the poore beast should be defrauded of his living.

¶ Therefore do the Philistians saye, that it is dangerous to let one bloud that is fatte:

The baines of grosse men be hidden and small, and besides that they haue litle bloud.

¶ Why doeth the Cameliō change colozs so often:

That commeth of ouer much feare, and so; that he esteemeth his blodde so deare.

¶ Why be riche men more subiect to the goutte then the poore.

Because they stuffe them selues with many and diuerse meates, or that they be to much ydle, or els because they vse not conuenient exercise. The same may also come throught to much companie with women: for there is nothing that corrupteth more the vertue digestiue, then such exesse.

¶ Whether is it not good to speake when one eateth:

Because

Natural Questions,

Because speache doeth muche lette and hinder the chawing of meate: or els it is for feare of entring or falling into some conge and strangling.

¶ Why be they that haue fewe tethe of a short lyfe?

They that lacke tethe can not chaw well, and by that meanes they do not make suche digestion as is conuenient. We see also that they whiche haue their tethe thynne sette, are of weake complexion, euen from their generation. For yf they had bene of good and strong complexion in their beginning and generation, and that the substance had bene accordyng, they should not haue had such scarcitie of tethe.

¶ Wherof doeth it come, that the birdes and foule which be fatte (in this cuntry) yf they take their flighte into the Southe partes, or into *Ethiopia*, they retozne leaner then when they departed?

The southe partes be hote and drye, and doeth drye that which dwelleth in them. Or we maie saie that in all places that be hote and colde, bothe in *Somer* and in *Autumne* there be found fructes and seedes, and the daies are moze longer.

¶ What is the cause that birdes doe brede in the spring, when they be leane, and in *Autumne* when they are fatt and in good lykynge they doo not brede?

The springtyme is a moderate season, and all liuing thinges at that tyme be moost temperate, and by that meanes are moze apte to generation. Contrarywise *Autumne* is colde and drye, and by that meanes lesse fitte to that matter.

¶ Wherfore do we soner vomit vpon the Seas, then when we trauell on foote or horsebacke?

Because to saile vpon the Seas is a motion the which is not after our nature, but to runne is. To saile is a mouing vnaccustomable, and all extraordinary thinges doe trouble man.

¶ Wherof commeth it that the first fructes aswell of beastes as of trees, yf they come in their season, be fairer then those that come after?

For the first bearinges nature is freshe and lustie, in the other she is somewhat weake and impotent.

¶ What is the cause that a deade corps is moze beaute then a liuing bodie?

¶ liuing

A living body is replenished with ayer and syer, which doeth kepe it right bp, for their nature is alwaies to mount on high.

¶ Why doth the excessive vse of women make vs weake?

Because it taketh away from vs our naturall heate.

¶ Why do the Phisitians commaunde salte to be caſte amonges the cloutes of litle Infantes, when they be ſwadled?

To harden the skinne.

¶ Why did Democrites forbid his ſcollers (whom he deſired to be chaſte) to eate rapes?

Because rapes through the great ventofitie wherewith they fill our bodies, prouoke lecherie.

¶ Wherefore do women with childe forbear to eate rue?

For that it cauſeth them to be deliuered beſore their time.

¶ Whereof doth it come that all oylie thinges do take alwaye the appetite?

The thinges which are oylie, do ſwimme at the mouth of the ſtomacke where the appetite is ingendred, euen as the digeſtion is made in the bot-tome of the ſtomake.

¶ Whereof commeth it that by to much vse of egre and ſowre thinges, men waxe olde beſore their time?

All thinges that conſume naturall humiditie, doeth cauſe age.

¶ What is the cauſe that thinges whiche are ſalte, be now ſome for the ſight?

Because they perce to much.

¶ Whereof commeth it that women if they chaunce to fall do fall moſt willingly backwarde?

Because their hinder partes are moze groſſe and heauie then the reſt through coldnes which vnto them is naturall.

¶ What is the cauſe that we be euermoze fatter in the belie and in the guttes, then in any other parte?

A.l.

Because

*The
doubts of
Conſe
Curtio
Martia
nengo.*

Naturall Questions

Because the belly is nere the stomake where digestion is made

*The
doubtes
of M.
Gabriel
Giliota.*

¶ Wherof cometh it that all melancholike creatures haue longe eares?

A The eares are made of a cold and dry matter, which quickly is transposed into matter of bones, & because that all melancholike bestes be of a cold and dry complexion, we ought not to marvelle that they haue gret eares.

¶ Why haue women smaller feete then men?

A Heate being farre greater in men then in women, causeth them to growe in height, ingrosing and enlarging the superiour partes.

¶ What causeth mā to be more enclined to laugh then to wepe?

A Because it is a pleasure to laugh, and a displeasure to wepe.

¶ Wherof cometh it that some men do route sleeping, other slepe without making any noise, some do speake betwene their tethe, and some aloude and clere?

A This diuersitie doeth procede of the lette that is in the apprehensive senses accordingly as they be stopped or free.

¶ Wherfore is smoke so contrary to the sight?

A For the grossenes and sharpenes thereof. The grossenes is shewed in the fume that it engendreth: The sharpenes is manifested in that it mounteth alofte vnequally, and as it were like cloudes.

¶ Wherof cometh it that a vine hauing ashes at the roote, shall bring forth better wine then any other?

A It is because the vine of it self is mervailous moist & full of baines, which appeareth when it is cut & pruned in the spring tide, for it auoideth forth much licor. Ashes also bring at the fote of the vine, both not only drye by the humilitie of the roote, & stoppeth the same from mounting, but also diminisheth & sneth all the moisture which the vine hath already receaved.

¶ Wherof cometh it the bread salted, is lighter then the other, notwithstanding that salte ioined to water should make it heuier?

A The heavines of the bread cometh of the humiditie, and the more it is dried, the more the bread is the lighter.

¶ Wherfore is not hote bread holisome?

A Hot bread is yet full of moistnes & vapors which do corrupt the blood.

¶ Why

Q Why is not hot bread so white as stale? And whye is olde oile whiter then newe?

The vapors and moistnes of hot bread doth cause the blacknes thereof, by reason of $\frac{1}{2}$ water which doth naturally make blacke: Oile also whē it is fresh, is replenished wth a certaine waterish humdittie, which at length is conuerted into vapors, wherby the oile $\frac{1}{2}$ is old, is clarified & made white.

Q What is the cause that when a dog beginneth to barke, all other there about do followe him and do the like?

A dogge bicause of cooller wherewith he naturally aboundeth, hath both his senses and his hearing very sharpe.

Q Why is not bread made of pure meale, or that which is made of cleane bianne esteemed good?

All extremities are vicious, the bianne bicause it naturally dyeth to much, hath no nourishment: The flower of meale contrarywise, causeth gret nourishment, but is sticke & gluing, & consequently of to hard digestib.

Q Why do grosse men and those that haue the dropsie, delight to eate bread made of pelt meale?

It loseth the noughtie humors in grosse bodies, and dissolueth the watery humor which hurteth them, and is temperate betwene hot & cold.

Q Why hath man longer heare then any brute beast?

Bicause they recene greater nutriment, and also because brute beastes, do often change their heare, which happeneth not to man, except through some great hurte.

Q Wherfore do the swete sauors delight vs, and the stinking offend vs?

Like as in tunes ther be both consonantes and dissonantes, wherof the one delighteth vs & thother offendeth vs: Euen so in sauors swete smells are the concordies, and agreeable to our nature, and stinking are the discordies and dislike vs.

Q Wherof cometh it that aboue all other meates, we loue fleshe best, and that it doth profite vs most?

Bicause fleshe doth yeld more strength, replenisheth better our bodies. Or els because it approacheth more nerer to our substance.

Q What is the cause that of wood which is white, the cole is blacke: and the cole being kindled dissolueth into white ashes? doubts

Naturall Questions,

M. Her
cole B.
maciolo

So ofte as heate is mingled with moisture to worke his effect, it engendreth blacknes, and for that cause wodde becommeth cole: but when heate worketh his operation in the thing that is drie, it is made white, and so of cole the ashes are made: or els we maie say very well that it cometh by nowte taking and nowte leauing of the whitenes, with a certeine generation and corruption.

¶ Wherof commeth it, that holwe moderate soeuer the ayer be, we euermore loue better to be in the shadow then the sunne?

The Sunne is hotter then the shadow is colde, we being then temperate of our selues, are more offended with that which is moost contrary to temperature, which is the Sunne. Or els we may say, that although we be temperate in dede, yet we be euermore disposed to auoyde the heate of the sunne, and so the shadowe is more agreable vnto vs.

¶ Howe commeth it, that suche as haue the disease called *Gonorrhoea*, auoyde their feede without any pleasure?

Because their feede is thinner and lesse digested, and their conduictes made wider.

¶ Howe commeth it that they which be cholerike haue loude voyces?

That proceedeth of the extremitie of heate.

¶ What is the cause that Turpentine is commonly smelt in the vyne of those that vse it?

Turpentine is of a substance very subtil, & therfore it doth easily penetrate & passe to the bladder wher the vyne is, & infecteth it with his odor.

¶ Wherof commeth it that faier wether beginning towarde night, most commonly doeth not long continue?

Of the inconstancie of the Moone, which hath her principall domination and power in the night.

¶ What meaneth it that Cranes do pronosticate faier wether?

Cranes do naturally feele the mutation and change of the wether, and accordingly goe and depart into other countries.

¶ Wherof commeth it, that olde men remember so well that which they haue sene and done in their youth: and forget that which they leaue and doe in their age?

Chingen

Things lerned in youth haue already taken a certeine habitude in the person. But things which they learne in age, bicause their senses be weakened, are easely lost and forgotten.

¶ Why do men saie, that to grow fast is a figure of short life?

Bycause the humoz that causeth the growing, as it is easely enlarged, even so it sone consumeth.

¶ Why doe Cranes sette them selues in arape, when they prepare to flye?

To trouble them selues the lesse in flying.

¶ How cometh it, that unhoyned beastes haue not teths on bothe sides?

That cometh for lacke of the matter or substance which causeth the same

¶ Why be sodden stones moze heauie then other?

It may be bycause the fyre hath rendred them moze solide & better compact

¶ Wherof cometh it, that Bees are moze fierce then other beastes?

Bycause they are of nature drie, and be boyde of excrementes and other superfluities.

¶ Why doe not fatte thinges sone corrupt?

Bycause they be replenished with ayer.

¶ Why doe trees that growe in marshes dye so sone?

Bycause they are of great moysture, and do receiue litle nourishment.

¶ Wherfore can not fyre endure, except it be continued and nourished?

Bycause of the great vehemencie and impetuositie of his heate.

¶ Why did not nature create byrdes to goe vprighte accordingly as she did man?

Bycause they be boyde of reason and haue no care of heavenly thinges.

¶ Why chaunceth it that Nature gaue no winges to man?

Naturall Questions,

Because man is not created to flye, nor to walk in the ayre, but vpon earth.

¶ Why do the poulces of yong Infantes beate so swiftly?

Because their heate receiveth ayre without any let, and are againe suddenly cooled.

¶ Why do Dolphins when they appeare aboue water, signifye some storme or Tempest to come?

Because at the beginning of the Tempest there doe ryse from the bottom of the sea, certeine hote exhalacions and vapours, which do warme and heate the Dolphins, at what time they mount to seeke for colde.

¶ Why be the poulces of yonge people more vehement, then the aged?

Because their complexion is whotter.

¶ Wherfore doe aged people dye, as it were without dolor and payne?

Because all their senses are debilitate and weakned.

¶ Wherfore hath nature geue the Wilt to the noblest creatures

Because they haue neede of greater respiration and breath.

¶ Wherof commeth it, that beastes which liue partly on the land, and partly in the water, do alwaies bring forth their yong ones vpon the lande?

Because they are more participant of the earth, then of the water.

¶ What moued Democritus to say, that the soule was made, and composed of Atomi, that is to saye, of thinges indiuisible, as those thinges be, which we see in the beames of the Sunne?

Because the soule is the fountayne and spring of all our actions: and those Atomi be about all other thinges moost apt to motion.

¶ How commeth it that creatures bred vpon the land be strangled in the water, & those of the water be choked with the aier?

Because that land creatures can not breathe in the water: and those of the water be stifled vpon the heate of the ayre.

¶ Wherof commeth it that ouermuch fasting causeth thirst?

¶ Wherof

Through default and lacke of nourishment, wherby natural heate doth
extenuate and dye by the bodie.

¶ Why doth not fyre go out, beyng couered with Ashes?

Because the same being couered, hath the nourishment that it requireth.

**¶ What moued some of the Sages to say, that death is colde,
and without blodde?**

Because our life doeth consist of heate and blodde.

**¶ Wherfore is there more vnderstanding in the hedde, then
in any other part of the bodie?**

Because the hedde is as it were the bulwarke and chief part of the body.

**¶ Wherof is it that among herbes and plantes, some come
bp and grow of the seede, and other of the roote?**

That cometh of their perfection or imparfection.

¶ Wherfore do herbes & trees continue longer then other creatures?

Because their nutritiue vertue is more lustie, and do easlier find where
with to nourishe them.

**¶ Why is it that the greater the creature is, the longer he
endureth?**

Because the greater they be, the hotter they be: and in heate the life and
strength consisteth.

¶ Wherfore can not heauen be subject to corruption?

Because it is not composed of contrary elementes.

¶ Why doth feare make the harte to beate?

Because the blodde when we be afrayed retireth to the inward partes,
and hath neede to be refrigerated and coled, which thing cometh by the
beating of the harte.

¶ Why did nature make man high, and streight of stature?

That proceedeth of his heate, which following the qualittie of fyre, can-
seth him continually to mount and grow in height: or to the ende he might
with his handes applie him selfe to handie worke, and hardie exploits.

¶ Why

*The
doubts of
M. Giron-
lamo Zin-
barora.*

Natural Questions,

¶ Why can litle children neither go nor stand vpright?

¶ Through the febleness of the inferior and nether partes, and by reason of the greatnes and heauines of the vpper partes.

¶ Wherefore are the nightes moze quiet then the daies, and lesse windie?

¶ The motion of the ayre is let by the coldnes of the night.

¶ Whereof commeth it that men of redde complection haue moze reuelations by dreames then other?

¶ Because they be of Imagination moze free and liuelye.

¶ Wherefore did the auncientes vse to drinke the bloud of those that were called *Gladiatores*, which were hurt and wounded in the combats and fence plaies?

¶ Because they were perswaded by the Physicians, that it serued against the falling sickenes.

¶ Why is breade harde of digestion?

¶ Because it lieth longe in the stomacke, besides that if it be not well baked it causeth the Liuer to fill the wayes called by the Physicians *Meseraiche*.

¶ Whereof commeth it that they which are drowned, at the beginning do sinke to the bottome, and after wardes when they beginne to corrupte, do rise aboue the water?

¶ The bodie being partly corrupted, hath many open places called vents to receiue the ayre: which breaking the powers, the bodie becommeth very light.

¶ What is the cause that round egges do bring forth males, and they which be longe, females?

¶ Because in the round egges all the vertue is equallie deuised throughout all the extremities: and in the longe egge the vertue is much extended, and lesse closed, and so lesse hote then the other.

¶ Why is not wine good fasting?

¶ Because it engendreth the crampe, and maketh a man dull and heauie.

¶ Why

Q Why do Whistians vse to touche the poulse of the right arme?

A Because it is the parte that is moost hott.

Q But wherfore wil they not that the patient holde his hand harde closed, nor yet stretched forth?

A Because the Synovies and Arteries be streined, the hand being eyther stretched or closed.

Q Wherof commeth it that Hares haue so feeble sight?

A Because the hare is a beaste very sleepe, and to much sleepe hurteth the sight. Or els it is of to much swiftnes: for ouermuche swiftnes is hurtfull to the eyes.

Q Howe chaunceth it that the pawes of a Beare are better beneson, then any other part of his bodie?

A That commeth of their continuall agitation and stirring: for the Beare doeth continually walke and beate with his lete.

Q Why do Whistians cal a disordinate appetite (*fanes Canina*) the hungre of a Dogge?

A Because Dogges are without measure in the appetite of eating.

Q Why do Dogges skommer with so great payne?

A Because their bowell and receiuing gutte is larger at that parte wher it ioyneeth with the belly, then it is at the place wher it endeth.

Q Why are they more sleepe that haue gret heads, then others?

A The greater the hedde is, the more vapors it comprehendeth.

Q Why do Dwarfes loue to sleepe muche?

A Because great plenty of humors get forth with into their bodies, which engender in them a desire to sleepe.

Q Wherfore are they moost hungrie, that haue large and grosse paynes?

A Because they be of nature dype and adust.

*The
doubts of
M. Pias-
tro Spino*

Naturall Questions

Q What causeth them that dwell towards the South, to be lesse subiect to the falling sicknes, then other people?

A Because they be sound within, and full of heate.

Q Whether commeth it, that the oyle of Lentils doeth heale the inflammation of the gummies?

A Because it is good to take away all hote and burning humors.

Q Why doeth the edge of a knyfe turne, when one doeth cut ware?

A Because that every agent, in his action is also patient, that is, subiect to contraries.

Q How commeth the humor in the eye called *Glauconia*, which is like Crystall, and hurteth the sight?

A Eyes infected with that humor, be lyke the eyes of a Cinet, and doeth come of the aboundance of the Chylustian humor.

Q Why doeth Licorise take away thirst?

A Because of his moistnes.

Q Why is the Liver of a Wolfe medecinable for them that be diseased in the Lyncer?

A By reason of a certaine secrety vertue in the same.

Q Why be they more hardy then other, that haue beards bested?

A Because they haue a boyling beard.

Q Whether force is more cruel for the tethe and gummies?

A Because of the immoderate coldnes.

Q Why doeth Lentils promote slepe?

A Because it engendreth grosse humours.

Q Whether commeth it, that Lentilles and Colewortes be hurtfull to the sight?

A That commeth of their consitute and thiknes.

Q Whether commeth it, that by to much eating of Lentiles are ingendred Cankers?

A That commeth of the melancholike bloode, which Lentils be ingendred.

Q How commeth it, that Lions haue no marie in their bones?

A Through the extreme heate of the said beaste.

Q But why doeth the shining and brightnes of the moone hurte the bedde?

A Because it moueth the humors of the bodye, and cannot afterwarde resolue them.

Q Why do some dye by to much Joye?

A Because the spirites do abandon and forsake the harte.

Q Why should men beware of to much fasting?

A Because longe fasting ingendreth a heape of ill humors, and causeth feblenes and lothelomnes.

Q Why is vniuerger very good for Cholerike persons, and hurtefull to them that be melancholike?

A Because it refresheth Choler, and drieth melancholie.

Q What causeth the eyes to sheede forth teares?

A Colde is the occasion which naturally doeth make thicke and resinate, whereby teares do procede.

Q Why haue thinges that be very swete and odoriferouse, a certeine spice of bitterness?

A Swete smells do alwaies serche hotte places, which commonly are somewhat bitter.

Q Whether commeth it, that thinges that nourish and increase milke, do warne moderately without drying?

A Because suche thinges do engendre bloode, wherof milke commeth.

Q Why be all nourishing thinges participant with spiteness?

A Because

A Because

Naturall Questions,

23. **Because** all Creatures shoulde be very temperate.

¶ Whereof commeth it that wyne in procelle of tyme is of greater heate?

¶ Because the waterlike partes do battise and abyde.

¶ Whereof commeth it that some wines were sower so sone?

¶ Because in the vintage tyme they were replenished with superfluous humours.

¶ Why do men rather vse Sorexell then vineger, against the inflammations of the intestines and Bowels?

¶ Because that Sorexell is more moderate then vineger. And whosoever is diseased therewithall shoulde not vse any medicine, that is sharpe or violent, but rather pleasant.

¶ Whereof commeth it that yealowie Choller is alwaies bitter, and the blacke egre and sharpe?

¶ Heate causeth bitterness, and colde causeth sharpnes.

¶ Why is the Catarre of Reivome, sometime swete, sometimes sharpe, and sometimes salte?

¶ Of a certeine mixture of the humours.

¶ Why doeth the wilde Boe pisse before he doeth runne or flye awaye.

¶ To dispatche him selfe of the heaviness of his urine, the more swiflye to runne.

¶ Wherefore do Physicians geve to infanten and yonge children a herbe called *Abrotonum*, in english *Sothernwood*?

¶ Because it killeth wormes.

¶ How chaunceth it that scorpions do smite hurt side wysse?

¶ Because their pycke and tinge is crooked.

¶ Why do men were pale when they be afrayde?

¶ Because the blood flyeth away, and retirith to the vitall partes.

¶ Why

Q Why doth the sea called *Mare mortuum* bringe forth neither plante nor fishe?

A Though the great bitterness of the same.

Q What is the cause that a salte thing beinge heated againe, wareth bitter?

A Bitternes commeth of aduision.

Q Why hath the Scorpion venime in her tasle?

A Because venime is the excrement of the Scorpion.

Q Wherefore did nature make mens eares so eminent standing out, and of gristles?

A To be more quicke of hearing, and to be lesse grieved when they be hurt.

Q Why cannot milke creame or curde beinge incorporated with hony?

A Because hony with his vertue incusse and aduersion doeth let it.

Q Why doth not an arter or sinew being cut growe againe as it else doeth?

A Because they be spermaticke members.

Q Wherefore do the leaues of a Seruace tree fall together at one instant?

A Because he hath no viscons or sticke humoz.

Q Wherefore is a Baye tree alwaies grene?

A Because the heate of that tree is alwaies tempered with humiditie and viscolitie.

Q Wherefore is the female more imperfecte then the male?

A Because she is more colde.

Q What caused *Hipocrates* to suffer those that had hotte and sharpe feuers to drinke wine?

A To aide and helpe digestion, and to strengthen the patient.

*The
doubtes
of Geor-
gio Di
Poggi.*

Naturall Questions,

¶ Whether commeth the Cotidian feuer?

Of the great haboundance of the fleame.

¶ Why do the herbes called Puerotol, ditton and pil cause women to haue their flowes?

Because their vertue and propertie is to open.

¶ Whether foze is the meale of beanes good for y spots in y face?

Because it is mercuriall and absterfing and cleansing.

¶ Whether foze do we slepe better when we haue traueled, then otherwise?

Because the spirites haue then moze nede to be refreshed.

¶ Whether commeth it that sometimes we be laratiue and sometimes to much colliue?

It is because of the feblenes of the vertue retentive, or through sharpe hum 17 that bereth and troubleth vs, and the cause why we be bound, proceedeth of contrarie occasions.

¶ Whether commeth the Tertian agues?

Of yealousie chollet corrupted.

¶ Whether proceedeth the falling sickenes?

Of grosse fleame or rather of a melancholike humoz which is retained in the ventricles of the braine.

¶ Whether foze did nature make the scull of the heade grosse, thicke and hollowe?

The scull is grosse and thicke to defend the braine the better, and holoswe that the vapours of the braine might issue out of the same moze easely: for the head is a way through the which all the vapors of the body do passe.

¶ Whether foze is not wine good for them that be growing still in greatnes?

Wine doth straight go into the head, and children in there infancie haue the head grosser after the proportion of the reste of the body then in anye other age.

¶ Why

Q Why do melons & colicumbers cause men to make water?

A That commeth of their great humiditie.

Q Whetherfore is it not good to slepe with the face bywardes?

A Because it heateth the raiues, inflameth the bloud, and nat onely the blud but the spirits also, which are in the hollosse vaine & in þe gret arterie.

Q Howe commeth it that trees are more hard and stronge of the Northside, then they are of the South and West side?

A Because the North wind doth better harden.

Q Whetherfore doo not those lile beastes or serpents that of the *Cerastes* Latinists are called *Cerastes*, hyde nether in Cypres trees nor is a sero bore trees

A In Cypres trees bitterness & sharpnes, & in bore trees hardnes is þe cause

Q Whetherof cometh the disease which Phisitians do cal *Diabete*?
A It is a disease in the raiues, and commeth of the feblenes of the same.

Q Whetherof procedeth the sweetenes of fruites?

A Of moderate heate.

Q Why do olde men doate so much?

A Through the great colde that is in them.

Q Whetherof procedeth þe lasque & flux of þe bely called *Dysenterias*?

A Of biting and sharpe humors.

Q Why do hearinges in so great multitudes leaue the Northerne, and go to the Westerne Sea?

A To enioie the temperature of that climate.

Q Why doth eating of þe brain of some beastes prouoke vomit?

A Because þe brain is oille & swimmeth by þe office & mouth of þe stomack

Q Why is grossest meat geuen euer at supper?

A Because with slepe they make good digestion.

The
doubts of
Cassio-
pene Alex-
sandro
Da Cas-
tella

What shall

Natural Questions,

¶ What is the cause that the pulse commonly called chiche peason, doeth prouoke Lecherie?

By reason of the saltenes, wherof the hyl is participant.

¶ Wherof commeth it that men to see the better, do close one of their eyes?

Because the effects and spirites of the one may helpe the other.

¶ Wherof doeth it come that the higher the Sunne is, the lesser is the shadowe?

Because the sunne beames do then reuerberate directly downewardes.

¶ Why doth the force of wine make some to be eloquent, and some to be dombe, other astonied, and other freshe and lustie?

That commeth of the diuersitie of their complexions.

¶ Wherof commeth it that the leaues of certaine trees in some part of Scotiād falling into the sea, be turned into ducks and malarides?

By the secret vertue of the Ocean Sea.

¶ Wherfore do men make collers of Aumbye for children?

Because aumbye is good against the squinace, which is a swelling in the iawes & throat, and it is good also against a disease called of *Philistines Tanfille*.

¶ Wherof commeth the Dropsie?

Of a great colde in the Riner.

¶ Howe happeneth it, that we become halde upon the fore parte of the hedde?

Because that part is drye, and of drynes commeth baldenes.

¶ But why be the heares of the temples graye, sooner then of any other partes?

Because the Temples are very moist, and full of moisture.

¶ Wherfore

Q Whether do Whistians thinke them to be of small capacitie that haue sharpe beddes?

A Because the spirites fynd not the conductes so free and open.

Q Why be there no Serpentes in Ireland?

A Because that region is nothing waterishe.

Q What causeth those that haue the Jaundis, to thinke hony to be bitter?

A Because of the great coler, wherewith they haue the tongue and pallas infected.

Q Wherof cometh it that the meates oftentimes waue slower in the ventricule?

A That procedeth of the coldenes of the Stomacke.

Q Why is not that ayer good, which is both hote and moyst?

A Because it is very subject to be corrupted.

Q Wherof cometh it, that the Ethiopians haue curld heares?

A Of the great siccitie and drynes of their humours.

Q Why be dronken persons commonly colde?

A Because whne immoderately dronken, doeth cause colde effectes.

Q Whetherfore is veneson more esteemed and praysed of the learned Whistians, then other fleshe?

A Because it is of good nourishment, and engendreth good blodde.

Q Why is the white of an egge harde of digestion?

A Through the great coldenes therof.

Q How cometh it, that such beastes as haue no tette aboue haue a double ventricule?

A To digest the better, and to supplie the default that they haue by the wante of tette.

Q Whetherfore do men drinke water, and yet it nourisheth not?

A I.

water

The
doubts of
M. Dion
gi da Cas
Sella.

Naturall Questions

Water causeth the matter to spreade throughout all the body.

¶ Why is not the hande bearie within?

Bicause the skine is thicke and harde,

¶ Why is Autumpe so unholloine and full of diseases?

Through the inequalitye of his temperature.

¶ Why be the eares unmovable?

Bicause they have no Muscles.

¶ Why be no remedies convenient to be resened, in the greatest extremitie of sickness?

Bicause nature should be letted.

¶ Wherfore are bathes of sweete water esteemed?

Bicause they do heate and moisten, and are good against tercian agues.

¶ Why doeth the Northerne winde prelerue things from putrifying?

Bicause it dryeth muche.

¶ Wherof cometh it, that Buglosse tempered and dypte in wine, reioyleth him that doeth eate it?

Bicause it augmenteth the blodde, and restoreth the forces of the hart.

¶ Wherof cometh it, that Pease hanged about ones necke doeth heale the falling sickness?

That herbe sendeth certeine vapors to the hed, which do dyle the braine.

¶ Why be stockdoves better then pigeons of the douehouse?

Bicause they have lesse donge and excrementes.

¶ Wherof cometh it, that Asur colour is pleasant to the eye?

Bicause in that colour is a meane of all other colours.

The
doubts of
Abarca

¶ Howe chaunceth it, that although Infantes be naturally most, are not for all that grape hedde?

Bicause

Because that so by their moistnes, heate is comforted.

*rende fao
ther Sara
thol meo
Stephanio*

Q Why doeth a Boare some at the month, when he breetheth?

Because his curdittes and generative partes be narrowe.

Q Why doth a tame Sow beeing forthe mo Pigges, then a wilde Sow?

A That cometh of the abundance of meate, and of the swarminesse of the places where they liue.

Q But why can not Sows geue milke, without grunting by gruntinge.

A Sows haue litle milke, and the same is spred in diuerse teats, and therefore there must needs be great force to haue it.

Q Wherefore do we sweate more in the upper partes of our bodie, then in the lower partes?

A The propertie of heate is, to ascend, and not to descende.

Q Why doeth not the dung of wilde beastes stinke so much as other?

Because they be dyt of nature.

Q Wherefore hath nature shaped a braine in lining creatures?

*The
doubts of
Monfigo
nor Labs
bate Long
dano.*

Because they might easely receiue and comprehend the impressions and imaginations of the thinges that they see and vnderstand.

Q Why made nature the brayne rather colde then hotte?

A To temper and moderate the heate of the hart, for the comfort and refreshing of the same.

Q Why be our eyes greater in our Infancie, then when we be of more age?

A Though the gret humiditie & moistnes, wherof in like manner it cometh that we are more desirous of sleepe in our Infancie, then in any other age.

Q How cometh it, that mens eyes do differ so much in cul-
ler one from another?

A Of the diuersitie of the humors, wherof they be composed.

Naturall Questions,

¶ Whetherfore is fobben water better then the colde?

Boilld and fobben water hath leffe ventofities and is more lighte and subtil, because the earth and heauie fubftaunce is feparated from it.

¶ Whetherfore hath nature ordeined nefling in man?

To purge the fuperfluitie of the braine even as by the cough the milke is purged.

¶ Whye doo we nefe foner in the Sunne, then when we be nere the fire?

Because the heate of the fomme, refolmeth the humor, and confumeth it not, but the fyre refolmeth and confumeth it.

¶ Whetherof cometh it that the eares of all creatures do moue, except the eares of a man?

That proceedeth of a certaine mufcle which is in the Jawes, and doeth let and hinder the moying of the eares.

¶ Whetherof cometh it that affes do foner lift vp their eares, when it will raite, then at any other time?

Their melancholike nature cauleth it, the like happeneth to many other melancholike beafes to pronoficate of raine: as frogs, dolphins, crows and Tuckers.

¶ Whye haue birdes no eares?

Because they would hinder their flying, for which caufe they are created and made, as man is made to trauell.

¶ Whetherfore are the waters of marifhes and pondes fo euell?

Because they are fo ftematike, & in fomme they do corrupt. In fo much as the fineft of the water is converted into vapors, & the earthines doth remain.

¶ Whetherof cometh it that they which haue hollow eyes doe fee better, then thofe whole eyes do ftand more outward?

Hollow eyes haue their vertue more faffe and better compacte, and fo they fee the better and further of.

¶ Whye do the eyes of Wolues and Cattes fhine in the night and not in the day?

Be-

The greater cleerenes doth obfuscate and darken the lesser.

¶ Wherof commeth it that when we loke and behold our self in a glasse, we do immediatly after forget our fauor?

The Image sene in a glasse doth represent it self to our visibie sight very slenderly, and by a certaine reflection, and therfore can not long be retained in memory, but quickly vanisheth away.

¶ Wherof commeth it that man smelleth so little in comparison of other Creatures?

That commeth of the great humiditie of the braine, wherreas Ravens and other birdes having it drie, are not hindred by moisture, but do receive the smell through the ayre a farre of.

¶ Wherfore doth that water kepe better which is open in the Sunne and the wind, then that which is couered and hidden?

That which is open to the Sunne is better purged of all grosse vapors, and is made thereby more subtile and better digested.

¶ Wherof commeth it that Infantes are soner inchaunted or bewitched, then they which are greater?

Of the delicatenes and tendernes of their bodies, which are not strong enough to resist such impressions.

¶ Wherof commeth it that a bird called in latine *Rapex*, doth feare to beholde those that haue their gall spread throughout their bodies?

Because the same birde is sorre for the remedie that she getteth them, for she draweth that sickness to her selfe.

¶ What meaneth it that the lee made of ashes of a figg tree, is so good to cleanse thinges which are foule and spottie?

That commeth of his nature, which is very assercine and cleansing, through the sharpenes wherof, it taketh away the filthe or sweat of our bodies better then any other thing.

¶ How commeth it that Rue planted vnder a fig tree, doth growe the better, and taketh better nourishment?

Because it draweth vnto it selfe the sweetness of the fig tree, or els the fig tree doth drawe part of the bitterness of the rue, and so being somewhat decayed it groweth the better.

Naturall Questions,

The
doubts of
Monsig
nor Tor
quato
Scmbo.

Q Whether commeth it that the fig tree, the laurell tree, the Eagle and the Sea Calfe are neuer smitten with lightning?

A It may be that it commeth of their bitterness and sharpeness.

Q What caused nature to geue vs eares?

A It was for no other thing, but that thereby man might heare & iudge the difference of voices and soundes. And that by the eares the head might be purged of his cholerike superfluitie, euen as by the nose he is accustomed to be purged of his Flematicke.

Q But what moued nature to make the lippes?

A To thende that the tette bring of nature colde, should not be harmed with externall hurt, or els because that in our talkinge they might somewhat helpe and temper the tongue, that it should not be so lanishe.

Q For what respect was the mouth made?

A Because it should be the doore of the stomacke, and because the meate should be chawed and prepared for the first digestion.

Q What causeth a man to pawne?

A The grosse vapors that replenish the iawes, whiche swellinge to come forth, constrain men to stretch their iawes: or els pawning commeth of inlustines, or of being to full.

Q How commeth it that the tette haue the sence of feling, and the same to other bones is denied?

A Because the tette might discern hot and cold.

Q What meaneth it that the tette do growe daylie?

A If nature had not ordeined the tette to growe daylie, they would consume them selues, and should be reduced to nothing by continual chawing.

Q What causeth the tette to growe againe, and the other bones growe not?

A Other bones be engendred and made of the naturall humoz in the mothers wombe, but the tette are engendred of the nutritiue humoz, which daylie groweth, and so increaseth them.

Q Why haue birdes no tette?

Ch

The substances of teethe is converted into the bill.

¶ Why do diuerse stutte and stammer?

Through the great moistnes of the tonge or of the braine.

¶ Why do diuerse hold opinion that the tonge of a dogge is medicinable, and the tonge of a horse cleane contrary?

The tonge of a dog is full of pores, and by that meanes it draweth from the wound all visciditie and slimines: Or els there is in it some humors meete to heale woundes by licking, which is not in a horse tonge.

¶ Why be yong people more sharpe set & hungry then old men?

Because they be more hotte, and do digest better.

¶ Wherof commeth the whiteness of the spittle?

Of the continuall motion of the tonge.

¶ Wherof commeth it that spittle being taken and applied fasting, is good and meete for impostumes?

Because then it is more subtil, and better digested, then at other times.

¶ Wherof commeth it that the breath of diuerse doeth stinke although they be but yonge?

Of the euil vapors of the stomake: or els of the corruption of the members and instrumentes of the spirites.

¶ What is the cause that Lazzermen speake so boarse?

Because the organes and pipes of their voices are corrupted.

¶ Wherof commeth hoarsenes?

Of a reume descending from the braine, which filleth the passage of the langes.

¶ Why be mens speches sometimes taken away, when they loke vpon a Woulfe?

The woulfe hath a very cold braine, which causeth him to haue a very heauie head: and whē the vertue of the sight doth approch to behold him, it draweth vnto it some part of that cold, which being sent to the stomake where the Organes of the voice be placed, restraineth & stoppeth & cames.

¶ Why

Natural Questions,

Q Why do litle birdes singe, and chirpe muche better then great ones?

The spirite of litle birdes is more delicate and light, then of the great fowle, and therefore at enery motion they are disposed to singe.

Q Why doeth the male singe more then the female?

Because he is more hotte.

Q What moved Nature to make the necke of bones?

Because it might the better susteine the headd.

Q Wherfore is well water the better, when the wel is often drawen?

Because by the often tymes drawing, the water hath no leasure to be corrupted.

Q Why haue Cranes and Storckes so longe neckes?

Because suche beastes take their foodc and nourishment in depe places.

Q Why do Bullets and Hennes, their throates beyng cutte, moue and sturre verie longe after, whiche to man doeth not chaunce at all?

Hennes and Bullets haue small and litle synowes, wherby the spirites tarrye the longer,

Q Wherof commeth it, that some by sleeping waxe fatte, and some leane?

They which be of complexion hote, when they slepe do digest all the superfluite of meates the better, wherby they waxe satt: But they that are colde, do coole more with slepe, and digest lesse. There is no doubt but to take bumeasurable exercise, doeth burne and resolute the humors: and that moderate exercise openeth the conduites, and reneweth and wakeneth the spirites, which causeth the nourishment to haue his course the better, and by this means nourisheth and maketh the body fatte.

Q What is the cause, that Barley breade maketh them to be all coloured that vse to eate it?

That commeth because Barley breade taryeth no while in the stomacke, and hath an absteriue and a cleansing vertue, and so dothe sovrnly
alut

etter and chaunge the digestion, which thing causeth that nature can not
with any small nourishment geue good cause to any person.

¶ Why should wheaten bread be both salted and leauened?

Because that wheate of it selfe doeth stoppe and is stumie, but salt doeth
dye, and the leauen rendreth it muche lighter.

¶ Why do they serue fruite after meate, and not before?

Because that a full belly demaundeth sweete thynges: as els the heauie-
ness of the fruite dyneth downe other meates.

¶ What causeth the beares of sickemen to fall?

Because the nutriment wherewith beare is nourished and enterpned,
is consumed of the adust and burnt vapours.

¶ How chaunceth it, that diuerse haue neuer any bearded?

Because they haue the poores so great, that the nutriment which cau-
seth the beare, is vanished before the beare hath taken roote, and therefore
can bring nothing forth.

**¶ Wherof commeth it, that in olde folke the beare of the
browes groweth more, then in other members?**

Because in age the bones of the browes be enlarged, and do open the
waie to vapours.

**¶ Why is the water better, that runneth vpon the grauell
of sande, or vpon the earth (so that it be not stinking,) then that
which runneth vpon the rocke, or vpon stones?**

Because that earth and grauell doth cleanse it better, then eyther stone
or rocke.

**¶ Wherof commeth it, that the beare waxeth harde & sharpe
when one is deade?**

Because the beare is no more nourished with the vapours of the body,
and because the powers be closed vp.

¶ But wherof commeth baldenes?

Of corrupt sicame.

Naturall Questions

¶ Why be men sooner balke vpon the hedde; then in other partes of the bodie.

Coldenes of the brayne is the cause.

¶ Why is it that studious and learned men be so sone balde?

Of the great diminution and weakenes of their spirites, or els of great indigition that causeth sicke to abounde.

¶ Why do we sweate more sleeping, then waking?

Because herte in sleeping is united and toynd, which hath more vertue to drive away all superfluous humors.

¶ Wherof commeth it that Whales, Dolphines, and Sea calues stincke more then other beastes?

Because their seide is more moist and waterlike, and more subject to corruption.

¶ Wherof commeth it that water put into claret wine, doth refreshe it more, then if it be put into white wine?

That procedeth of the nature of the Claret wine, which is colder then the white, being more earthie. For the white is hotter, and holdeth more of the aper.

¶ Why do we counte Raine water to be the best?

Because it is better synd and sodden in the aper, and so more proper and meete to nourishe.

¶ Wherof commeth it, that many are healed of a Quarteyne by a soudeine feare?

Like as the quarteyne is ingendred by sodeine mutation, even so soudeine mutation both drive it away: for by suche soudeine accidentes our spirites be moved, and all their forces awaked.

¶ Wherfore are those waters better that haue their course towarde the East, then they that runne towarde the West?

Because that by running against the Sunne they do syne, and waxe warme, and do lose of their naturall coldenes.

¶ What is the cause, that a beaste beyng with yonge, doth not care any more for the male?

Because

Because that her matrix is shutte, which doeth receyue the mensstruall bloodde, and causeth her to lese her lust of the male.

Wherfore do Musicians when they entend to sing, and Advocates before they pleade, eate Lekes roasted in the imbryes?

Because that Lekes have a certeine similitude moystnes, that cleareth the pipe of the longes.

Why do women when they haue their flowers, spott their glasses yf they loke very nere them?

That riseth of the corrupted vapours of the mensstruall bloodde.

Wherof commeth it, that women haue small voyces?

The organes of the voice in women are smal and litle, and so gathering litle ayer, it must nedes cause the voyce that issueth forth, to be small and litle.

*The
doubts of
Doctor
Barnardo
Schie.*

Wherof commeth it that deasse folke, for the moost parte do speake through the nose?

The Organ of hearing hath participations with the Longes: which is the cause that deafenes both commonly procede of to great aboundaunce of humors, which remaine and soke in the Organ of hearing, and consequently about the longes. And when the longs are charged with humors it cannot wel forme the voyce, which causeth that the deasse person forcing and straying his voyce, both send it to the cundittes of the nose. **W**herfore yf the deafenes procede of repletion of humours, the patient shall speake through the nose.

Why do Physitians geue order, that meates in winter ought to be of a grosse nourishment, and in Sommer fine and lighte?

Because in winter the naturall heate lying the calde, and rettying into the inward partes, doeth cause better digestion. But in sommer, heate seking for heate is disparied, and is not of force to digest.

Why both to long watche make the braine feble?

To longe watthe doeth engendze and multiplie choler, the which by that means doeth drie and extenuate vs.

Why be all swete thynges stopping?

Q. 4.

Because

Naturall Questions,

Because we take them with to great appetite: whereby, considering their viscositie and slimines, and that they be not digested, they stoppe the haines, through the which the nourishment of the members of the bodie should passe.

Why be mothers more tender ouer their childre then fathers?

Because they haue had more paine in nourishing them & bringing the by.

But why cannot the child bozne in the eight moneth liue, and the child of the seuenth moneth customably doth liue?

Because the number of seuen is a perfect number. If the opinion of the Pythagorians be true.

Wherfore be the males more higher and greater then the females?

Because they haue in them more heat then the females.

How commeth it that brute beastes in their slepe, do not corrupt nor lose their sede?

Because they slepe not lying vpright, or with the bellie vpswardes.

Wherfore is it more easie for women to beare vpon their heddes, and for men to beare vpon their shoulders?

Because that women hauing a burden vpon their heddes, haue their bodie right vnder the burden, and do beare it more easely, being as it were a pillar vnder a rouse. The man contrariwise, hauing his head of many peces, and the bodie more harde, doth beare vpon his shoulders.

Wherfore be stele glasses better for the sighte, then other glasses?

Because stele is harder and doth represent vnto vs more substantiallye the ayre, that receaueth the light.

Wherof commeth it that vinegre doth stoppe bloud?

Because the nature therof is binding.

Why do womē make water, the bodie bowing, & not men?

Because their bladder is placed higher then the mannes.

Why haue women longer beare then men?

Because:

*The
doubtes
of M.
Alexan-
dro Fe-
derici.*

Because they be moze fleshatike: and the substance which should consume to engendze the bearde, is converted into the beare of the head.

¶ Whether soze be women moze tender and smother then men?

women do pource themselves of all superfluous humors by the flowers, and so all the substance that might ingender beare is taken away: by the same reason women blede very seildome at the nose, neither are they subiecte to fistulaes nor impostumes.

¶ Why do those women that be mankinde (called of the Latinites *Viragines*) lesse purge then other women?

Such women be hotte of nature: through which heate all their superfluous humors, (which should convert into mensstruall bloud) are dispersed throughout their bodies by an unspeakeable maner.

¶ Why is that water better that hath his course from the South, then that which runneth from the North?

The South windes be full of vapours and moistnes: and meeting with the Northerne windes, which drye, they cause the water to be the better.

¶ What meaneth it that amonge birdes, the males make greater noise then the female: And the cleane contrary happeneth amongest men and women?

The doubt of S.

Among brute beasts, the females are of moze colder complexion: and amonge reasonable creatures, the womans head is lighter, and moze full of vanities.

Francesca co Palasricino.

¶ Whether cometh it that women and litle children do so quickly wepe?

Of the great humiditie and moistnes that is in them.

¶ Whether cometh it that among birdes the Sparrowe liveth lest while?

Because he is so lecherous.

¶ Why do Mulets live longer then Ases or Horses?

Because they be barren, and do not lose their seed.

¶ Whether soze be women with child in moze daunger to miscarie in the first, second and third moneth, then in the rest of the monethes that followe?

Naturall Questions,

Because the infant is most tender, much like to an apple that beginneth to be fashioned, not yet having the skelke stronge enough to susteine it.

¶ Why is the water of the Sea moze bitter in summer then in winter?

That commeth of the heate of the Sunne, for it is not to be doubted, but that a salt thing if it be heated againe, will swaye bitter.

¶ Why be children borne moze safelpe in the .vii. viii. and. ix. moneth, then before?

The riper that the fruite is, the soner and easier it falleth.

¶ Why is the trauel of some women greater and moze painfull, then of other some?

There be diuerse reasons, for sometimes it commeth of the strength of the woman, sometimes according to the proportion of the substance received, sometimes for that the child is deade, which causeth that they can not bove nor turne.

¶ But why be men children for the moste parte borne with their head forwardes, and females with their fete?

In Males the superioz partes be alwaies greater, and of Females the lower partes of the bodie be alwaies moze grosse and heaue the the upper: and soe pther of them thrusteth forth the heavier parts first, for every heaue thing alwaies tendeth downewardes.

¶ But whye are women being with childe of a man childe, lesse molested and in better health, then they that be with childe of a woman childe.

The male is alwaies moze lustie, and beareth him selfe better, troubling his mother lesse the doth the female, which is cole and heauye of moving.

¶ Why do the stones of women remaine within their body?

The want of heate causeth them there to remaine.

¶ Why do we geue Basell seede to Horses and Asses when they assaile the female?

To prouoke and stirre naturall heate.

Walher fore

Q Wherefore be not women heartie aswell as men?

A Because their spiracles and pores are restrained and stoppe through coldnes.

*The
doubts of
S. Ottog
niano
Palacio
cino.*

Q Why doth womens heare ware hoare so sone?

A Through colde, and also because they gather together many superfluous humors, wherby they be more idle then men.

Q Why is not wine good for children?

A Because it heateth and moisteneth to muche, and filleth the head incontinently full of vapours.

Q Why do not women commonly exercise both their handes aswell as men?

A To exercise both handes proceedeth of the force and strength of the sinowes and muscles, the which is not in women.

Q What thing is the seede wherof we be engendred?

A It is a humor remaining of the fourth digestion. Some saye that it is a pure blood coming from the braine, and is sodde and made white in the stones. Other say that it is the substance which remaineth of the seconde and thirde digestion.

Q Whereof commeth it that the matrix of a woman is so lustie and greedie of the seede of man?

A Because therein consisteth her perfection.

Q Wherefore are the flowers naturall to a woman euery moneth?

A Because that the mensstruall blood is venemouse: and therefore if it were longer retained and kepte, it would breede many dangerous diseases in women.

Q Whye is the same called *Menstruum*?

A Because it is the due space and course of the moones motion, which is of .xxix. daies and .xiiii. houres.

Q Whereof commeth the sterilitie and barrenes of women?

Natural Questions;

It proceedeth of many causes, eyther of the coldenes of the man, which causeth the seede to be of none effect in generation, or because the seede is waterishe and cannot abyde in the Matrix. Or els because the seedes of the man and woman be of diuers temperatures, as yf the man be melancholick and the woman sanguine: or the man cholerike, and the woman stigmatique. No doubt there muste be betwene the man and the woman a proportion, otherwise the act is of no effect.

¶ Whether cometh it that fatte women commonly haue no children?

Because their matrix is Rubricke and Asperie, not able to retyne the seede. The reason may be also, that the entraunce of the matrix of fatte women is very straight and narrowe, so that the seede can not entre easiey or if it do, it is to late, for it is already cooled, and vnprofitable for generation, and doeth conuert into fleshe.

¶ Why is a drunken person colde, the wine beyng hotte?

Because naturall heate is extincte, by the heate of the wine.

¶ Whetherfore haue women moost commonly the hedache, more then men?

The vapours of the menstrual blodde assende to the hedde, which causeth the same.

¶ Why haue men moe tethe then women?

Because they are moxe abundaunt both in blodde and in heate.

¶ Whetherfore do maydens voyces chaunge, when their brestes begin to waxe greate?

Because the Organes of the voyce are then moxe loose, and lesse closed.

¶ Why haue women their brestes aboue their stomache, and other creatures vnderneath?

If womans brestes had bene placed vnder their belly (they hauing but two sete) it would haue hindered their goyng: which troubleth not other creatures that haue .iij. sete.

¶ Whetherfore is wine so bidden them that haue paine in their spyes?

Because it burneth and sendeth to the sides diuers burnt and aduste humors, which encrease the disease.

¶ Whetherof

¶ Wherof commeth it that some women bringe forth no daughters, but altogether sonnes:

If the seede fall into the right syde of the Matrix the engendreth a man childe, because the right syde is hotter, and there is more heate requisite in the generation of a male then of a female. Or els (as some say) when the seede of the father surmounteth the seede of the mother, then is engendred a sonne: and contrariwise, when the seede of the woman surmounteth, then is engendred a daughter.

¶ To what ende serueth the Matrix in women?

It serueth to be the place apte for generation. And it is sette in the midst of the womans body, to thende to drawe more commodiously the mensstruall blodde from all partes of the body.

¶ Wherof commeth it that some women bring forth longe and leane children, and other some fatte and short?

The Childe is fashioned according to the forme of the matrix, whether it be longe or shorte.

¶ Wherof commeth it, that sometimes the childe is bothe male and female:

The matrix hath as it were seven purses or receptacles to receiue the seede, and a woman may haue as many children as she hath receptacles: but yf she should haue mo, that were a miracle. She hath as it were, iij. purses on the right syde, where the male children are engendred, and .iij. on the lefte syde where the females are engendred: there remaineth one in the midst where the Hermaphrodites is engendred, that is to say, suche a one as is bothe man and woman.

¶ Wherof commeth it, that Twinnes are not so strong as other children:

Because the seede which should serue to the generation of one, is parted into two.

¶ Wherof commeth it, that our priuie partes are more subject to catche hurte, then the other partes of our bodie:

That commeth of the heat and moistnes vnited together, which are the cause of all corruption.

¶ Wherfore is it taken for an ill signe, when the childe crieth in the belly of his mother:

Naturall Questions;

The crying is a token of some passion: and therefore if the childe were well, he would not crye.

¶ Whereof commeth it that women with childe, which vse to eat noughty meates, as mouldy fleshe and suche like, are in danger to be deliuered before their time?

¶ To eat noughtie meate corrupteth the seede, and the Matrix can not kepe within it any thing which is against the stomache: and therefore it causeth it to issue forth as a thing vnworthie for the sustentation of the spirit.

¶ Wherefore do yong women abhorre and lothe sundrie kindes of meate, soner then they that be more aged?

¶ Bicause that the bodie of yong women are more tender and delicate, more open, full of pores, and slender: and therefore they do the soner take occasion of lothesomenes. Wheras the bodie of aged women are more solide and tough, and are not so sone infected as the bodie of yong women.

¶ How chaunceth it, that women sometimes through too much ioye, are deliuered before their time.

¶ Too much ioye cooleth the Matrix, the which by that meanes can not reteyne that which it hath within it.

¶ Why may we see in the water, and not heare?

¶ We may see in the water bicause it is a pearling and bright substance, but we can not heare bicause it hath no pores.

¶ Why do aigre and tarte thinges cause appetite?

¶ Bicause they drye, and so consequently make the stomake more sharpe and close, which causeth appetite.

¶ How commeth it, that we ware drie in eating?

¶ Bicause meate draweth vnto it the moistnes of the bodie, as it were a sponge: the bodie then being dried, becommeth thirly.

¶ Whereof commeth it that vineger quenchem thirly?

¶ That commeth of the coldenes of vineger, which quenchem the heate of the bodie, and so consequently the thirly.

¶ Wherefore is there no fatnes in the tongue?

¶ If the tonge were fatte and not spongie, it could not so well tast.

¶ Wherefore

Q Whether doe we heare better in the night, then in the day time?

A Because the day time is full of brisling and noyse, peruen though the beames of the sonne which moue the ayre: but the night is quiet & still.

Q Howe hapneth it, that if the daynes be cut which are behinde the temples, the partie becommeth barren?

A The Sperme of seede commeth from the brayne through the daynes, which are about the temples, which being cutte, the waye also is cutte, so that the seede can not descend into the genitorie partes, which remayning boyde of seede, causeth barrennes.

Q What is the cause that the Wes dyeth, by pricking with her stinge?

A It is because she can not drawe hache agayne the poynt without hurting her selfe, or bursting her belly.

Q Whetherof commeth it, that fasting spittle is good to take away spottes of the bodie: and not spittle after meate?

A Because the spittle after meate is full of great moistnes, and is partlye grosse, by reason of the meat which is mingled with it, in such sort that it can not so well cleanse as the other.

Q Why both the smoke of brimstone make the heare white?

A Because it dyeth vp and purifieth the grosse matter which is dispersed among the heare.

Q Why be not children nor suche as be gelded, bearded?

A Because humdritie aboundeth in them, and choketh vp the naturall heate, not suffering it to caste forth any vapours which might engender eyther heare or bearde.

Q Howe hapneth it that man onely doeth become balde?

A Because he is of a more rare composition and matter, lesse fleshye, and consequently more mete and apte to be dried.

Q Why doeth a man waxe balde first upon the heade?

A The hedde is a member more moist then all the rest, wherein are hidde a great number of. *Significat* superstitions, and therefore the same soone waxeth balde.

*The
doubts of
S. Nicolo
Madruso
cio.*

Naturall Questions,

¶ Why be the waters of Marishes and of pondes unholosome?

¶ Because they be continually corrupted with modde and fylthines, and having no maner of motion do soue putrefie.

¶ Why do girles in their mothers wombes growe no faster, and being brought forth doe growe and become great sooner then boyes?

¶ That proceedeth of the heate in the male, and of the coldenes in the female.

¶ Wherefore be women more heauye when they be pongo with childe, then when they be great and haue gone the moost parte of their time?

¶ Because that the woman can not then so easely nor so well consume the humors wherof she is full, as when the childe is formed, which aydeth her to consume them.

¶ Wherof commeth it, that blodde shedde or poluered vpon the grounde, doeth so sone waie thicke?

¶ That commeth of his great aquositie and waterishnes.

¶ Wherof commeth it that he which slepeth soundely, dreameth very lytle?

¶ Because that then all the senses do accorde to do their duettie, and do not wandre hither and thither for to prouoke dreames.

¶ Why is the Southwest winde so swete and pleasaunt?

¶ Because it is temperate, neither to hote nor to colde.

¶ Wherefore hath the winde (called Cecias) East and by North the power to draue the clowdes vnto him?

¶ Because that his motions are rounde.

¶ How commeth it that wine wonken after a rotten or perished apple semeth bitter?

¶ Because that all rottennes is bitter.

¶ Wherefore do men blede so often at the nose?

¶ Because

Because the nose hath more participation with the brayne, then any other member.

Q Whether commeth it that neyther the blodde of a hart, nor of a Camell doth commonly waie thicker?

Because it is more grosse and more earthie then any other blodde.

Q Whether is it that neyther birdes nor wilde beastes doo at any time feeds vpon any empoysoned bodies?

*The
dubtes of
Conte Lo
dinico
Rangone*

Nature hath shewed them the force of poyson, which is to corrupte those that do eate it.

Q Whether commeth it, that those Creatures which are without heades, for a certeyne season do not slepe?

It is because that slepe commeth from the hedde.

Q But why is that water which is sonest hott and sonest cold; better then other water?

Because it is more subtil and more lighte.

Q Whether is the well water better, then that which passeth by the mines of Leades?

Water hath alwaies the nature of the place where it passeth, taking then the vertue of it. And which is after this manner, it scatteth and hurteth the guttes, and thereby must needs endamage the bodie. The like is not in waters that runne by mines of golde and silver, for they doo scatteth the bodie.

Q Whether is ouer great exercise or labor euill for the lightes?

Because it dyeth the blodde so muche.

Q Why do some beastes bring forth many ponge outes, and other not so?

That is accordyng as they haue bellies and receptacles for the seede.

Q Howe commeth it that men slepe better and longer on the righte side, then on the lefte?

Because beyng awake he doeth leane and rest more vpon the lefte syde then vpon the righte.

Natural Questions, na

¶ Whether bath Nature made the beddes of fishes so great, in comparison of the rest of their bodie?

Because they may plunge their selues more easily into the bottome of the water.

¶ Whether commeth it that a flower which is bruised, hath not so good a smell, as other wise?

Because the earthie parte is by that meanes mingled with the sweete smell, and so doeth alter it.

¶ How cometh it that figges which are sweete and tender, do neuertheless cause the ache?

Because they cleane to the gomme, through their viscositie & sliminess.

The doubts of the price of Salernus. **¶** What meaneth it, that Cotes be eternore in an Ague: That proceedeth of their extreme heat, which is nothinge els but a very Ague.

¶ Why do we esteeme Cotes milke to be better for our stomache, then any other?

Because the Cote taking his nourishment rather of wodde & boughes then of grasse, conseth his milke to be the more thicke and lesse slimie.

¶ How cometh it that Cowe milke is more medecynable then other milke?

Because a Cowe being a great eating beast, doth feede not onely upon grasse, but also upon all sortes of grene herbes.

¶ Whether is the milke of a shepe sweeter then other?

Because it is fatter, and albeit that it doth fatten, yet it is noysome to the stomache.

¶ Why is the blod of a Bull hurtfull to them that drinke it?

Because it is very fatte and full of thyddes, and loone waxeth harde, engendring thereby hurtfulness.

¶ Why do al beastes refuse to eate of any thing that a Beare hath blowen upon, or smelt vnto?

Because the blowing or smelling of a Beare is pessiferous.

¶ Whether

¶ Wherof cometh it, that among beastes some do soner fol-
lowe their daimes then other?

¶ That cometh because some soner, & some late do receiue knowledge to do so

¶ Why be gardens watered eyther late in the evening, or
rathe in the morning?

¶ That the heate of the sunne may not sodenly drie them, and consume
the moistnes of the herbes.

¶ What is the cause that euery sound or voyce is more sharpe
towardses the ende, then at the beginning? --

Because the voyce then waxeth more feeble.

¶ For what respect be they fearfull that dwell in hotte coun-
tries, and they strong which dwell in calde countries?

Colde doth restraine and thicken the flesh, which causeth the heats
to be better gathered and compact within.

¶ Why do olde men, when they will beholde a thinge, holde it
some what farre off from their eyes?

The sight of olde men is small, grosse, and troubled, and hath neede there-
fore to be sharpened: and there must be betwene their eye and the thinge
which they will beholde some light, to ayde their sight, which causeth that
they holde a space off that which they would beholde and see.

¶ Wherfore be they that haue their eyes rolling and turning
and their sight sterne, deceuours, theues, and of hotte nature?

Deceit and theft procede of the subtiltie of the minde, and the subtil-
tie of the minde cometh of the subtiltie of humors caused of heate, that
causeth the eyes to wander, and the sight to be sterne.

¶ Wherof cometh it, that if one be drinke with to muche
grene or newe wine, and afterwarde drinke swete wine upon
the same, the wine doeth hurt the lesse hurte?

Greene and sharpe wine remaineth longe in the stomache and doth tron-
ble it, and by his heat pearceeth the braine, wherby it doth inebriat man the
soner: but swete wine through his viscositie doth stop & cunctates, wherby
the vapors & fumes of the greene & sharpe wine shuld ascend to the braine.

Howe chaunceth it that the hed is worse at ease, when one hath
dranke to much wine mingled with water, then when he hath
dranke to much pure wine vnmixed?

The
doubts of
Madona
na Mea
des Pa-

The
doubts of
S. Aueria
go San-
serini.

Natural Questions,

It commeth of this, that the pure wine doth digest better, and so his moistities do not offend the head, whereas the wine mingled with water, penetrating the substance of the brayne, can with great difficultie be dissolved. Therof also it commeth that they which trauell much drinke more and be lesse dronke, then they that be Idle: and if perhaps they be dronke they waxe sooner sober.

¶ Wherof commeth it, that to muche drinkeing of wine doth alter the bellies of those that are melancholike?

They that be melancholike are drie of complexion, and therefore their bellies beyng moistured with wine, are more laxatiue: Or els the wine synedeth in the bodies of melancholike persons many vndigested humors, who it resolneth and digesteth throughe his heate: and beinge so resolued and digested, he sendeth them to the guttes and inwarde partes.

¶ Wherof commeth it that they whiche are leane, do many tymes dye with to much drinkeing of olde and strong wines? And they that are fat by reason of the wine do sone waxe leane?

The slender bodie hath but little heate and substantiall moistnes in it. Neuertheles it seemeth straunge vnto me, that those which be fatte, consuming (by vertue of the wine) their naturall moistnes, can in the ende waxe leane.

¶ Wherof commeth it, that the eyes of dronkardes doo still water?

That procedeth of the humors that the wine hath engendred in the brayne, wherof feling it selfe laden, it sendeth the same agayne to the eyes, which of their nature are full of poores.

The **¶** Wherof commeth it that oftentimes the heares do waxe
dub: of graye by reason of sickenes, and doo fall away: and beyng re-
Girolas couered againe, do become blacke as they were before?

mo Spag=
na.

They that do affirme sickenes to be a kinde of age, which commeth at the appoynted time; and that age is a perpetuall disease of Nature, haue iudged well: knowinge that in dede they bothe procede of the great superfluitie of humors whiche hinder the digestion: which being corrupted through the outwarde heate causeth the heare to waxe graye, but returning to health, and recovering his syrst strength, the bodie also must nedes change, wherby the heare commeth againe to his syrst estate.

¶ Wherof commeth it, that to muche veration and grieue bringeth age?

Because it drieth: and age is nothing els but a very drought.

¶ What

Q What meaneth it, that they which dye of age fele no grieve

It is through lacke of hate, which causeth the life to banishe awaye without payne.

Q Whereof commeth it, that the Rainebowe is of so many colozs?

That commeth of the mixture of the Cloudes, of the ayer, & of the syer.

Q Why are our eyes so moueable?

Because they should not so easely be hurt, with that which happeneth to come before them.

Q Whereof commeth it, that Dyle swimmeth aboue any other Licoz?

Because it is fatter: And all fatte thinges do participate very muche with the ayer.

Q How chaunceth it, that the Destrache onely aboue all other birdes hath her clawes clouen?

The Destrache is rather a beaste of the earthe, then a birde: and his winges were geuen him rather to helpe him to runne, then to flye

Q Why be not fatte thinges soone corrupted?

Because they holde very muche of the ayer, and the syer.

Q Whereof procedeth it, that most birdes do soonest assayle the eyes?

Because they see them cleare, shining with great brightnes.

Q Why can not the Diamonte be burnt so well as other stones?

The syer can not hurte it, by reason of his great hardenes.

Q Whereof commeth it, that the feathers of an Eagle mingled amonges the fethers of other birdes, do consume them?

It is by a secret vertue that is geuen to the Eagles fethers, to haue the power to consume all other fethers.

The
doubts of
Doctore
Carretton
no.

Naturall Questions,

¶ Wherof commeth it that he that hath the thickest blode, is alwaies moſte merieſt and froliike?

The blodde that is groſſe and fatte maketh the ſpirites firme and conſtant, wherein conſiſteth the force of all Creatures.

The doubts of **¶** Howe chaunceth it that ſome can better indure hongre, then other?

*S. Ferras
de Mars
lina.*

Because that ſome are cholerike, and other ſome ſlegmatike.

¶ But what is the occaſion that women be not balde aſwell as men?

It is their great moſtneſſe: for baldeneſſe commeth of dyines.

¶ Why do diuers uſe to late chalke to the rotes of Chrietrees?

To make them ripe befoze their time.

¶ Howe chaunceth it that the Vine and the Rape or Radish, do not loue to growe one nigh another?

Because they are of diuerſe natures. For the Rape loueth cold places: wherof it commeth that in Flemaigne they are as bigge as little cypolens: But the Vine loueth thoſe places that be warme.

¶ Why do not the Elephanes and Cammels drinke, but in puddles or troubled waters?

Because they are aſtraide to ſee them ſelues in the water,

¶ Why doeth a man neſe againſt the Sunne?

The Sunne through his heate, doeth prouoke the humoz that remaineth in the condithe of the Noſe, to be open to the ayer, whiche cauſeth necking.

¶ Why do Melancholike people ſleepe ſo little?

Because they haue little moſtneſſe: wherby fewe vapours aſcende by to the bryne.

The doubts of **¶** Howe chaunceth it that they whiche be but halfe dronke, doe make more ſport, and ſhowe more follies, then they that are altogether dronke?

*S. Pio de
lickici.*

The ſences of them that be extreme dronken are choaked with ſwine.

¶

But they that are but halfe dronke, haue their spirites but a litle troubled with the fume of the wine, which causeth those follies which they beate.

¶ Why doeth mettall melte better when it is very colde weather, then at any other tyme?

Because then the heate is wholie retyred inwardly.

¶ Wherof commeth it that they which haue grene or graye eyes, do see well, neither in the daye tyme, nor yet in the night: and the contrary chaunceth to them that haue blacke eyes?

Because that grene eyes do abounde in fyre: and the blacke abounde with water.

¶ Why be those Creatures of shorthe lyfe, that ingender very often?

Because with the Spermatique superfluities they leaue muche moisture, which is the true retyner of naturall heate.

¶ Howe chaunceth it that the Lyon doeth so muche feare the flame of fyre?

Naturally the fier is hurtfull to the sight: and specially to those that are hotte and drie, as chiefly the Lion is.

¶ Why do not Asses ingender in the equinoctiall tyme (that is to saye, about the middell of Marche) as other beastes doe, but tarrye a longer tyme befoze they doe couer the female Asses?

Because the Ass above all other beastes doeth feare the colde.

¶ Wherof commeth it that mankinde hath the hedde moze hearie, then any other Creature?

By reason of the great coldenes of the brayne, and heate of the harte, which panteth continually, and byingeth forth many vapours, which doe engendze heare.

¶ Wherof commeth it that the Serpent doth so muche lye the herbe called Rue, and especially the wilde Rue?

Because the Serpent is colde, drie and full of Synowes, and the herbe Rue of a contrary nature.

Naturall Questions,

The **¶ Why are we more hearie before, then behinde?**
doubts of **¶** Because the foreparte is more hotter, and more tender: wherby it followeth, that heare commeth forth the sooner.
Conte Si-
gismondo
Diarco. **¶ Howe chaunceth it, that all gelded Creatures are weaker, then the vngelded?**

¶ Because the strength commeth from the Hoddes.

¶ Wherof procedeth it, that when one is hontrie the spittle is more bitter and salter, then at other times.

¶ Because hunger augmenteth cholere: the which easely turneth into bitterness, by reason of his sharpeness.

¶ Wherof commeth it that milke sometimes doeth loosen the belly, and sometimes bindeth it?

¶ That procedeth of the diuerse qualities which are in Milke.

The **¶ Why are tame beastes of greater moisture, then wilde beastes?**
doubts of
M. Alex-
sandro
Brussino. **¶** Because they liue in a more moyst ayer, and do lesse exercise them selues.

¶ But why is the ayer moyster in the Towne, then in the fieldes?

¶ Because it is lesse beaten both with the sonne, and with the winde.

¶ Wherof commeth it, that moost commonly women are fatter then men?

¶ Because they are colder, and do lesse labour.

¶ Why are women lesse heary then men?

¶ Because they are colder, and do auoyde by their flowes, all superfluities that might engender heare.

¶ Wherof procedeth it, that when a man is in feare, his Hoddes do retire and clinge together?

¶ Because that in feare the naturall heat doeth abandone and leaue the extreme and uttermost partes, and retireth into the inward partes, and taketh with him both the blod and the spirites. And although that heate be placed
in the

in the lower and inferiour partes, yet neuerthelesse for that it is retyed inwardly, and draweth with it all the moistnes of the Cordes: it causeth that the Cordes do remaine, as it were, retyed and clonge together.

¶ Why haue not men so great bestes as women?

Because they haue no mensstruall blodde: and further, they haue no besell to reteyne it.

¶ Wherof commeth it that great Pipples or Teates, are not the beste?

The heate is better inclosed in a litle and round Pipple, then in great Teates, where the warmnes of the milke issueth out.

¶ Wherof procedeth it that betwene thirtene and fortye yerres, the Pipples of yong maydens do begin to pricke?

Because at that age the mensstruall blodd beginneth to increase in them.

¶ Wherof commeth it, that the milke in a womans brest suddenly decayeth, yf she geue her selfe to be immoderate in lustre?

Because the mensstruall blodd doth not ascend to the bestes to nourishe the childe.

¶ Wherof commeth it that those women that are with child of a sonne, haue their right beste harder then the lefte?

It is because the male bredeth in the right syde: and so the mensstruall blodd comming to that syde, to nourishe the childe, maketh it more harde and styffe.

¶ Wherfore hath Nature geuen vnto woman but two frates onely, and vnto other Creatures mo?

Because other Creatures do bring forth many yong ones at once: and women mosse commonly haue but one or two children at the moost.

¶ Wherof commeth it, that many times women do bringe forth their children before their time, through to muche Joye or mirthe?

Great Joye taketh away the heate of the Matrice, which causeth vntimely birthe.

¶ But why is the thicke and plentiful milke a token of a man childe, and the milke that is cleare & thin besokeneth a daughter

Natural Questions,

The woman being with child with a sonne, is of greater heate, which thickeneth and maketh the milke to digesse: contrariwise the milke of a woman being with child of a daughter, is lesse digested, by hauinge of lesse heate.

¶ Wherof commeth it that the milke of women (whiche without respect, and at all times be content to be imbrased) is not good for children?

At that instant that the woman is imbrased, the best and subtillest parte of the milke doeth retourne to the Matrix, and to the generative vessels, and that which is the worst remaineth in the Pappes: wherby the children fare is full slender and thynne.

¶ Wherof commeth it that the milke of sayer women is not so good, as of blacke women?

Whome women are of hotter complexion, and therefore haue their milke better digested.

¶ Wherof commeth the disordinate desire that women with child haue to eate thinges that are lothesome, most commonly in the firste or thirde moneth after they be conceived.

Suche is the appetite as the humors be which are within. And because the humors of women with child are corrupted, it is no maruell although their appetite be without reason.

The **¶** Wherof procede the spottes that we see many times in
doubts of the Moone:

S. Gionan

Michas

Of the corruptions of the earth eleuated with vapores. Many learned men in Astrologie, do affirme that the starres doe receiue their nourishment from the humors of the earth.

¶ Wherof commeth it, that they which haue the falling sickness do see nothing, although their eyes be open?

That proceedeth of the vnderstanding which is then (as it were) blind: and the vnderstanding causeth the sight. For the sight is no other thing, but a certain power, able to receiue and comprehend that which is presented vnto vs, and to retourne it agayne when we will.

¶ Why do they that are fatte liue but a litle while?

It is the want of blood, which by fatnes is consumed: for the lesse blood they haue, the more they are subject to heate and colde: and that is the cause why they be fruitles and barren.

¶ Why

¶ Why do Whistians appoint the bread for those that be sick to be first tempered before it be given them?

The Leuaine hath a certeine corrupt heate in it, which augmenteth leuaine, in such a sorte that it corrupteth the breade if there be to muche.

¶ Wherof cometh it that the paste, the more it is kneaded, the better it is?

It is because the licor, the meale, and the leuaine being well incorporated, and the moistnes resolved, the breade is more hollesome and better.

¶ Wherof cometh it that the outward partes of the bodie are more subject to colde, then any other part of the same?

Because they are thinner, and further from the harte.

¶ Wherof proceedeth it, that they which haue the ball of their eye great, haue not so good sighte, as they which haue it small?

Because the vertue of the sight filleth better, and is closer in a little ball of the eye, then in a great.

¶ What is the cause that stryppes layed on with roddes, do smart more then blowes with stiches?

Because Roddes do enter better into the bodie.

¶ Wherof cometh it that the herbes Purslane and Lettice, do first coole and then warme the bodies of them that do vse to eate them?

Untill the digestion be made they do coole the bodie: but the digestion made, they change into good blodde, and so increase heate.

¶ Why was the thinge called of the Italians *Nimpha*, placed in the office of a womans matrix?

To be an Ornament: or rather to kepe her matrix from colde, and that it should serue the same as a couerture.

¶ Why is the Capon better to be eaten then the Cocke?

The Capon lefeth not his moistnes, because he treadeth not the Henne: as the Cocke doeth: and therefore is better.

*The
doubts of
M. Vins
centio
Brusantio
no.*

Natural Questions,

The doubts of **¶** Whether cometh it, that they which haue the etlique fene-
M. Alber **¶** of consumption, do fele no paine in sickenes?
de Schiad

Every vnequall temperature is without payne.

¶ What is the cause, that after slepe we vse to stretche our
 felues?

To drive away euill vapours.

¶ Why do they that haue traneled, slepe better then others?

Because the spirites desire to be at rest.

¶ Whether cometh it that they which are dronke, in beholding
 one thing, do thinke that they see two or many?

That cometh of the continuall and souden motion of the eyes, proce-
 ding of the vapours and exhalacions of the wine.

¶ Why is a Drunkard of better iudgement in thinges that
 are bitter, egre, salte, and of euill taste, then any other?

A Drunkard hath his tongas better seasoned with the licour and sweet-
 nes of the wine, and hath more moistnes in his tongue, then he that liueth
 soberly: wherby he may the better iudge.

¶ What difference is there betwene heavines in the hedde,
 and drunkennes?

Heavines in the hede causeth oppilacions and stopping: Drunkennes
 cometh of subtile vapours, which trouble and mingle them selues with
 the Braine and the vitall spirites.

¶ Why do men iudge him that hath a shoyt arme, to be fear-
 full, and of euill disposition?

As the length and bignesse of the arme is a token of heate: even so the
 shoyt arme doeth betoken colde, for the propertie of colde is to shorten, and
 restraine. And as of heate procedeth hardenes: so of colde cometh feare.
 Being then in continuall feare lesse euill should happen vnto them, it is
 no meruaile though they thinke themselves of some euill.

¶ Whether cometh it that they which haue grosse chekes,
 are of dull and harde vnderstanding?

Grosse fleshe cometh of grosse humors, which also causeth grosse spi-
 rits, and so consequently dull vnderstanding.

¶ Why do they rubbe their eyes that moult?

¶ Because the cometh of heat: and the rubbing thereof.

¶ Why do the Eagles take away their ponge ones, before they be feathered?

¶ Because that without feathers they be very easily wounded: as also because they be very cumbersome.

¶ Why becometh it that most commonly a man doth use twise together?

¶ Because there be two holes of breathing placed in the nose.

¶ Whether of cometh it that cold water being cast in the face, doeth stanche bleeding of the nose?

¶ It is because that by that meane heat is driven in.

¶ Why is smoke painefull to the eyes?

¶ Because the eyes be of a weak complexion.

¶ Why do they live longer that dwell in hott countries?

¶ Because they are drier: and their naturall moisture and heat doeth preserve them the better.

¶ Why do we smel a thing lesse in winter, then in Sommer?

¶ Because the ayer is thicker, and lesse mouable.

¶ Whether of cometh it that the wine the longer it is kept, the longer it is kept, the lesse it stinketh?

¶ The excrement the longer it lieth in the bottle, the more it stinketh, and is of more corruption. The wine contrarywise, the longer it is kept in the bladder the thicker it waxeth, and more sicer.

¶ Why doeth the heare burne so quickly?

¶ Because it is colde and drye.

¶ Why do we couer our heddes close in colde weather?

¶ The hedde doeth waxe warme when it is kept close: for by that meane the heat is kept in. And the herchel or hooke serueth for the hedde, as the gowne

The
doubts of
M. Franc
cesco Co
dazze

Naturall Questions,

gosome death for the body.

¶ Whether cometh it that they which have their shoulders and necke hearie, be soles and obstinate, apte to do euill:

Follie and obstinacie procede of Melancholie, engendred of adust and burning cholere. And for so muche as the heare of the bodie and shoulders, cometh by extreme cholere and heat: the choler doth more leake, and is burne with extreme heate, and so conuertereth into Melancholie: The necke and shoulders be very seldom hearie: but if they be it proceedeth of heate and dymis, which completeth the matter, and change into burning Melancholie, and maketh them fooles and peruerse.

The
doubts of
Canali. r
Casuola.

¶ Why do they not thinke wel water to be good and holisome:

Every water which standeth still, and is not heated with the sunne in earthie, hearie, and consequently rough.

¶ Whether cometh it that Raine water corrupteth so soone, and is noysome both to the voyce and stomacke:

Raine water for that it is engendred of vapores, is verie subtille, and therefore subiect to corruption. Being putrified, it engendred corruption in vs, and through his stopping, it drieth the stomacke, and the pipes of the body. And although that by digestion the corruption doth diminish, yet the vertue of strictness doth still remaine.

¶ Whether cometh it that bitter Almonds doe kepe one from drunkennesse:

Because they dye the bodie: and will not suffer the baines to be fylled, resisting the strength of the wine.

¶ Whether cometh it that women be not sodenly drunke, and olde folkes are incontinently overcome with wine:

The wine remaineth longer in the stomackes of olde people, being drye by nature: even as water dothe in a ranke of woodde, due and halfe putrified. But younger are so colde and moist, by nature, that they can resist the force of the wine.

The ende of Naturall Questions.

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tique Questions

The III. Booke



Why did the Antientes painte for-
tine with a double forehead, the one side holde,
and the other beaie?

The shonen syde signifieth aduersitie: the beaie
parte prosperitie, which was enioyed when it pleased
her.

What hath moued many to thinke the seate of the spirite
to be placed in the eyes?

Because the passions of the spirite doe appeare in the eyes.

Why did the Romanes deme him hurtfull to the Com-
mon wealth, that would not contente himselfe with vii. yokes
of lande?

Curpe
Ingrib
oz yoke
isamuch
grounde
as i. yoke
of Oxen
will plow
the in a
day: It
maye bee
learned
our Eng-
lish acce.

After the Kinges were choised from Rome, the Romanes desired to
content themselves with a litle, to auoyde all occasion of stranny, assign-
ned to every Romane Citizen, vii. yokes of Lande, and no more.

Why was it so longe before the Romanes did plante any
vines?

Because they foresaw, that swine made them dull, debilitated their
synewes, weakened their forces, troubled their byzines, and made them
have a stinking breath.

Wherof cometh it that the Persians breath commonly
stinketh?

Because of the daintie of meates, and excess of wines.

Why did the Romanes esteeme the men of the countrie to
be more mete for the warren, then the Citizens?

Because the Paylant and Countrie man is more accustomed to slepe vnder
harde glasse, to endure colde and heat, hunger and thirst.

Wherfore

Q Whether he be esteemed more villainous and infamous that demeth the thing which is delivred him to kepe, then he that retineth not the thing he borroweth?

A Because there is nothing more villainous then a man to do sworunge to his frende, for no man delivrereth any thing in keeping to any man, but to him in whom he hath reposed his greatest trust.

Q What meant the Romans to have no Babers in their Citie, before the warres of the Persians, which was .b. C. and .iii. score yeres after the building of Rome?

A The Romans esteemed the scienc of Babing to be but the worke of women.

Q But tell me I pray you, why had they no Cookes as we haue?

A Because they are strong and lustie men, not given to delicacies, which maketh men fainte and effeminate.

Q Howe chaunceth it that the distempered bodies of men doe swimme upwarde, and those of women downewardes?

A Nature her self hath a speciall regarde to the honestie of women, desirous to couer their secret places. wherof I would (it might please god) that women themselves had better consideration and regarde.

Q Whether were the Carthaginians counted deceayers and mockers?

A The situation of Carthage did cause the same. For by reason of the marchandise and trafique which they had with all the nations of the worlde, they were very muche vied and frequented to transport & deceyt.

Q But why were the Carthaginians so desirous, that all their magistrates should be riche?

A Because they thought that the poore man could not faithfully minister Justice.

Q What mente many braye and lustie nations continually rather to loue warre then peace?

A Because warre turneth men to belee and valour, and peace turneth them to Idleness and all kinde of wantonnes.

¶ Why haue diuers in times paste alloted and commended flatterie?

Because flatterie setteth for the before our eyes what we ought to be.

¶ Why doth the vice of Anger daile displease the wisest?

Because it is a spice of follie and rage.

¶ Wherfore ought the vertue of Iustice to be in Princes commendable aboue al other thinges?

Because it is the mother of all vertue, But what shalbe deemed of that Realme that is without Iustice, yf not a true sanctuary of theues and pirates.

¶ Wherfore were they of the Countrie Campagnia esteemed proude and haue?

Because of the fertilitie of the Countrie, and beautie of their Cities.

¶ Why be the people of Boetia more then any other counted blockheddots and Asses?

Because they ate to muche.

¶ What moued them of Locres to make a lawe, that whosoener would goe about by any lawe or ordinance to establishe some newe deuise or inuocation in their Citie, ought without remedie (the Rope about his necke) to recite openly before the people the lawe which he would establishe, and the reason wherfore?

That was to chastise and correct those that lone nouelties and newe deuises: for if the lawe proposed pleased not the people, or was found to be wrongfull and vniuste, the proposer of that lawe had no more hurte, but soundly was strangled. Which ordinance and decree kept the good citizens of Locres more then two hundred yeeres in good estate of common welthe without any alteration and change.

¶ Why did the Auncientes in olde time arme their souldiers onely with the plackard, without any other Armure?

To cutte from them all hope of running afoale.

¶ Wherfore did the Auncient aboue all thinges desire to be honorable?

Morall and politique Questions,

¶ Because honorable deathes correcteth the faults of the life past.

¶ What mente the wise continuallye to ioygne themselves with puissance?

¶ That puissance might not be converted into tyranny.

¶ Wherefore did the Auncientes saye, that their mindes and soules were like vnto Lampes?

¶ Because through good instructions they mighte geue lighte eche to other.

¶ What mente many sincerely to commend povertie?

¶ Because it made men industrious and vigilant.

¶ Why did the Auncientes ordeine, that if ther chaunced any disorder or murmuring among the souldiours, they should cast lots, to punish a fewe of them: and that they to whom the lotte should fall, incontinently should be dispatched?

¶ It was to feare a great number, through the punishment of a fewe.

¶ Why be those that be expert in the arte of warre alwaies blamed, yf they enter rashely into combat?

¶ Because that the plaine of the battels are vncertaine.

¶ Why dyd the Auncientes paynte the ymade of vertue, girded?

¶ To declare that the vertuous man ought to be diligent in his affaires, and not slothfull.

¶ What meaneth it that women are desirous of reuengement aboue all other creatures?

¶ Their weakenes is the cause.

¶ Why were the Persians so curiously to accustom their children to auoyde lying and to tell the truth?

¶ Because they demed veritie to dwell amongstes the goddes. And that they ought not to premeditate what to saye.

¶ Wherefore ought Intemperaunce to be auoyded?

¶ Because

Questiōne it bringeth forth him all disorder, negligence, and impud-
nate life.

¶ Why do some prayse paupertie?

Answer Because she teacheth all good manners, nourisheth and enterpyneth
the good spirite, and causeth assurance in man.

¶ Why is a riche wife to be eschewed?

Answer Because she doeth not content her selfe with the estate of a wife: but
would be maistrisse, and more then a maistrisse.

**¶ Why do many desire deathe: when as for the honor of the
same, there neuer was any suffer edified, nor Pompei sought in
his praise?**

Answer Because it is a remedie for all euils, and an assured porte for the deade.

¶ Why is it better for a prince to be loued, then feared?

Answer Because feare can not alwaies laste nor endure.

**¶ Wherof cometh it that some do some deathe, and other
some feare him?**

Answer Death is fearefull to them that forgot all thinges with life. But deathe
is faine to them that leaue some eternall memoire of them selues: and hope
to goe to the place of comfort and felicity.

¶ Why do men commend dyle, harde, and barren places?

Answer Because such places make men careful, industrious and diligent, which
thing no men can beare better witness then the Bergamalesques Genonous,
Bagat: and Lincow, cities in France.

**¶ Why is it saide that in geuing of benefites we ought to imi-
tate the fertile figldes?**

Answer Because they geue more then they receiue.

¶ Why is delicate fare to be eschewed?

Answer Because it corrupteth good humors.

¶ Why ought no credite to be geuen to Fortune?

Answer Because she is inconstant.

Morall and politique Questions,

¶ Why is it not good to followe the opinion of the common people?

¶ Because they iudge all thinges by their opinion, and not according to the truth.

¶ Why is age when it approacheth to be feared?

¶ Because age is sickness it selfe, and the shoppe of all infirmities.

¶ What moued some to geue counsell indifferently to amoyne the conuersation of women?

¶ Because they be all equally instructed in the schole of Malice, as the Comick Poet Terence affirmeth.

¶ Why ought a man to beware of extreme pouertie?

¶ Because it destroyeth good wittes.

¶ Why do some desire to become olde, and to haue no children

¶ To be the lesse fearfull of Tyrantes.

¶ Why did the Auncientes ordeine that in small matters there should no part be taken with the common people?

¶ Because there is nothing more disguised, eyther in rage, or contentment, then the common people, more impatient in heauines, nor more dissolved in pleasures.

¶ Why ought vnlawfull gaine to be eschewed?

¶ Because the ende thereof is not good, neither doeth suche gaine longe continue.

¶ Why do they compare a contented man to him that hath the dropsie?

¶ Because he is selde satisfied, and can not quench the contented thirst wherewith he is alwaies infected.

¶ What was the cause of the commaundement that we haue to honor Princes?

¶ Because they are on earth a representation and lively Image of God, who governeth all thinges.

Q Why did the *Perfians* make their children to behold the orders and fashions of *Dionchardea*?

To teach them to abhorre *Dionkenness*, by seeing the deplorable fashions of those that were *Dionche*.

Q Why did the *Ancientes* say, that it were muche better to fall into the hands of *Rauens*, then of *Flatterers*?

Because *Rauens* and *Crowes* do eat vs when we be dead, but *Flatterers* do deuoure vs alife.

Q Why is it not seemely for a man to praise or dispraise himself?

Because the one is a signe of follie, the other of inconstancie.

Q What is true Amittie?

In the vnitie and vnitytie of minde, by following and refusing, louing and hating one thing. Amittie is lyke to the Sunne of the World: without which all thinges are darke and out of order.

Q How may a true frende be knowen?

By thinges vncertaine.

Q Who be they that do leasse feare death?

They that least trouble them selues with worldly thinges.

Q What thing getteth frendes?

Good fortune getteth them, and yll fortune loseth them.

Q What difference is there betwene friendship and hatred?

The one ought to be immortall, and the other is mortall.

Q Which is the best patrimonie that man can haue in this world?

To be spare and continent in liuing: and if our goodes be not sufficient for vs, let vs be sufficient for our goodes.

Q What kinde of auerice or couetousnes is counted most honest?

The constant use of time, when it is employed as it ought to be.

Morall and politique Questions

¶ What is the state of the riche conetoule man:

Continuall torment, and an extrem: desire to get goodes together,
With feare of losse of the same.

¶ How may a man truly learne temporall riches:

Heauines of minde, fares, and nettes to catche vs: and thynnes that
pierce vs through the haire.

¶ What chaunceth to singgardes, and to the slothefull:

To live barely, and to rest without profite.

¶ What is the proprietie of Fortune:

To feare the mightie, and to treade under fet the simple.

**¶ Why haue the Antientes praised temperance aboue all
things:**

Because temperance increaseth the pleasure that may be had in delect-
able things.

¶ Why is the Idle and delicate life to be blamed:

Because with pleasure it bringeth a thousand sorowes.

¶ Why did the Antientes so much commend the rural life:

Because it is the mystres of frugalitie, diligence and Justice.

¶ Why is a Jester or Parasite so displeasunt:

Because they haue but one songe, oftentimes reciting their lies and
gestes.

**¶ Wherof cometh it that the Egyptians dyd cutte of the
shynce befoze their members:**

To kepe them more cleane.

**¶ What was the beste thing which they of olde time thought
they had recoued of their goddess:**

Virtue, whiche is of it selfe a sufficient rewarde, in such sorte as he
that possesseth it, woulde esteeme himselfe riche, as intoyng the moste speciall
part of all goodnes. Fortune greatly giue to vertue, and obeyeth her in all
pointes.

pointed to her former she becometh: she can not be robbed nor loste by fire
nor by water: she is cleere and cherefull: and she shal never touch the sea, can
never die, but goeth to eternall glorie.

¶ Who be they that (in dede) are esteemed happy in this world:

They that can lyue and dispatche their affaires without danger: and
in rest to liue in honour.

¶ Which is the firste point to attayne wisdom:

For a man to knowe him selfe: and the more difficulte it is, the more
profitable.

**¶ In what sort should a man behaue him selfe in other mens
affaires:**

In such sort as he forget not his owne.

**¶ Whilist we be yong, what thinge ought we most to re-
member:**

That one daie we shalbe olde.

¶ What is he that lyueth well:

He that loveth not him selfe therof.

**¶ After what sorte ought the Ignorance of yowthe to be
corrected:**

By the wisdom of the olde.

¶ What is he that is hane (in dede):

He that can exalte him selfe.

¶ What is the propertie of a gloriouse man:

Rather to abhorre death, then to desire life.

¶ How doeth vertue encrease:

Through perilles and aduersitie.

¶ How may one auoide aduersities:

By patience.

Morall and politique Questions.

Q How should we preferue our goodes, and become subject to the inconstancie of Fortune?

In geuing them to our frendes, and in making participation thereof amonges those that would be good.

Q To whom is Pouertie noysome?

To him that suffreth not the same patiently.

Q What is the cause that apperteyneth to trauelle?

That is Wille.

Q Why is Fortune painted blind?

Because she blindeth her pursuers.

Q What thing is verie easie to be gotten, and very harde to be kept?

Good fortune.

Q What is he that is free (in dede)?

He that doeth not heauily yelde himselfe to his affections.

Q What is it that maketh an euill man?

To muche Libertie.

Q What ought he to learne aboue all thinges that desireth to reigne and gouerne?

To subuerse Enuie, with great courage.

Q What is that which most of all doth ouerthrowe Princes?

The poyson of Flatterie.

Q How be true frendes gotten?

With fidelitie and lyke duetie.

Q What is that which is seldome is founde together, to reside in one person?

Beautie with chastitie, wisdom and riches, youth and continuance, and without Malice.

What

Q What is that which men call time?

It is the death of the memory, portion for man, corruption of beauty, and virtue, and the flower of age.

Q What is he that can not speake?

He that knoweth not howe to holde his peace.

Q Where is it moost specially requisite for a man to holde his peace?

At the Table.

Q What is the true Image of man?

The speache.

Q What kinde of men is moost to be hated?

Those which vse reproche.

Q To whom ought not a man to do good?

Neither to olde men, nor to yong children: because yonge children doe forget good toynes done unto them, before they come to the age of knowledge: and olde men do forget them by and by.

Q What manner of life liueth man without learning?

The life of a deade man, or of suche a one that liueth in darknes.

Q What thinges be those that sturre vs moost to vertue?

The loue of glorie, and feare of blame.

Q Howe maie true glorie be nourished?

By doing muche, and speaking little.

Q Howe do common welthes begin to increase and flourish?

They increase by buittie, and ouerthysse by discretion.

Q What is the moost expedient remedie in thinges that we can not reconer?

Wittily to forget them.

Morall and politique Questions,

¶ What moued *Ibales Militius* to saie that the goddes had all thinges. And that all thinges was replenished with their diuinitie?

To make men more continent and better contented with their estate.

¶ Wherefore dyd *Hieron* demand of *Simonides* what thinge God was, and at euery time he toke a great pause to make him answer:

To declare that God was infinite and incomprehensible.

¶ What moued *Themistocles* to saie that he was contented to forget all that he knewe, and to remember nothing?

Because the troubles which a man hath in his minde be greater, then the mirthes and ioyes.

¶ Wherefore is it better, according to the opinion of *Themistocles*, to geue the daughter in marriage to a poore man being honest, then to a riche man of ill conditions?

Because it is better to mary a man without money, then money without a man.

¶ Wherefore dyd *Socrates* refuse the defence that *Licias* the Orator had done for him?

Because it seemed to be too delicate and wanton. And to Philosophers all manie thinges do apperteyne.

¶ Wherefore dyd *Socrates*, being demaunded (whether *Archelaus* the sonne of *Perdiccas* was happye or not) answer that he had neuer spoken vnto him?

Because by conference and communication with him, he might haue knowen whether he had bene a man learned and of good iudgement, desirving onely suche men to be happye.

¶ Whiche is the shortest waye for a man to attayne vnto glorie?

To be suche a one as a man would haue him selfe to be esteemed.

¶ What kinde of cause is best?

Honour.

What

¶ What maketh drinke to relishe beste?

Chirle, caused by moderate exercise.

¶ What caused Solon to saye, when he was detraunded of Pisistratus the tyrant, why he spake so boldly and malepartly into him, that he reposed his truste in his age?

Because he cared no longer to live, being so nere death.

¶ Wherefore did not Solon in his Booke of lawes ordeine a punishment for them that did kill their fathers?

Because he thought no suche wickednes could be committed. And so by these lawes he would not commit in memoire anye suche thinge to his people.

¶ What is it that mainteineth common welthes?

Penaltie and rewards.

¶ Wherefore would not Anaxagoras, when he was a dying, be boorne and caried into his countrie?

Because he knewe that in all places the waye was all one, to passe into a nother life.

¶ What mente the same man Anaxagoras to saye, when newes was brought him of the death of his ionne. Good newes I rende & he, for nowe I knowe that my sonne was a mortall man?

To declare that adversities do grieue us least, when we suppose that of necessity they must come to passe.

¶ Howe chaunced it that Gorgias Leontinus neuer complained that he lived so longe?

Because he had no occasion to complaine of age.

¶ Why did Darius (being constrained to drinke of water, troubled and infected with dead bodies) say that he neuer drank of drinke that lyked him so well?

Because he never drank when he was a thirst, before that time.

¶ What

Morall and politique Questions

Q What labours did the Lacedemonians use in their meates?
Sweate, duste, running, and chiefe.

Q What is the most pestilent thing that can be in man?
None of our selves, and delite in our selves.

Q Wherefore was king Cyrus reputed and indged of *Lysander* most happy?

Because he toynd and coupled vertue with fortune.

Q Why ought angre to be avoided and eschewed?
Because it is the enemy of good counsell.

Q And why Ryot?

Because it is hyle and unseemly in all ages and degrees.

Q Why ought humane thinges to be despised?

Because there is no constancie and stedfastnes in them.

Q Wherefore is courage of harte so much esteemed: that is to
say, constantly to susteine and beare all sorowes and calamities
that may chaunce?

Because it is not inferiour to warrelike bannerie and coage. Wherof
many times the beste souldier him selfe hath neede.

Q Wherefore is equitie and iustice conuenable and mete in a
Prince above all thinges?

Because it establissheth kingdomes, and maketh Kinges to reigne.

Q What causeth Philosophie above all other disciplines to
be so muche embzased?

Because that science teacheth man voluntary, and frankly to do the
thing, which other maketh him to do for feare of lawes.

Q Why ought pleasure to be contempned?

Because continually she is accompanied with sorowes.

Q What meaneth the Swanne, when he is neare unto his
death

death, to singe better then at any other tyme.

By nature teaching, to declare what benefits she receiue by death,
which openeth vnto vs the gate to eternall life.

¶ Why haue the wise men of olde time compared our lyfe to
a stage plate or tragedie.

For that many times the worst sort of men doe occupie the places of
the best, as oftentimes we see in such cases.

¶ Why do we hate pouertie?

Because pouertie causeth many to wander out of the right way, who
rather then they would be constrained to begge and starue for honger, ap-
plye them selues to robbe and murdre.

¶ Howe chaunced it in Rome, that women when they were
met by their nerest Parentes and kinsmen, were kissed on the
mouthe?

To knowe whether they had dronke any wine: For wine was de-
terry forbidden amonges women, as appeareth by Cyprianus Pictorinus
who killed his wife because she had dronke wine.

¶ Wherefore is it not good to build Cities nere to a river side?

Because Rivers rayse by vapours noysome vnto men.

¶ Whereof commeth it that Saffron and the herbe called
Fenum Græcum or greke Haye, the more they be troden into
the ground, the better they growe?

Nature would the same, to signifie that rest is necessarie, and continu-
all trauell not to be mete.

¶ What moued the Antientes to thinke, that he which dr-
eate Lentils hadde his minde better inclined to rest?

Because they engendre colde humours.

¶ But why would nature that the Lupine should be tored to
wardes the soune, to do the office of a Diall, by telling the thing
of the date vnto the Countrey people?

To teache for a Diall to the labouring man, that he should not forget
him selfe to looke vp to the heauens, at such time as he ought to worke.

20. Morall and politique Questions

¶ Why did the *Persons* use no other pittance with their bread, but the herbe called *Nasturtium*, or water Cresses?

To declare their frugalitie and sparsenes of living.

¶ Why did the *Auncientes* esteeme nothing in their sacrifices to be holie, but that which was roasted?

To do us to understand that there is nothing worthy to enter into heaven, which before had not passed by the tryer of tribulation and griefe.

¶ Why had the *Auncientes* so great care, that neither coine nor meate wine should be tasted, before the prieste had made an assay of the firste fructes?

To signifie unto vs that we should acknowledge all thinges that we haue to come of God, as the author of all goodnes.

¶ Wherefore was Golde firste founde out?

For the destruction of man, wherof they be so conuolse, that they care not to aduenture the danger for hauing of the same, according to the traguerie of *Virgil* the father of Poets.

Quid non mortalia Pectora cogit Auri Sacra fames.

¶ Wherefore is Golde so pale?

For feare of so many dangers and ambushmentes planted by man to becomer the same.

¶ Wherefore did *Queene Dido* in *Virgil*, terme her second marriage to be a faulte?

Because peraduenture the seconde marriage then was not sufferable: and she was counted a wanton and vnconstante woman that couide nor content her selfe with the firste marriage. Yea and the custome was then to commend with crownes and garlands those women that liued widowes to their death, with no lesse prouice, then they did maidens and virgins.

¶ Why did the *Auncientes* despise a man that desired to be to muche happier?

For that to muche felicitie engendreth forgetfulness, and contempte of God, of honor and fame.

¶ Why were women forbidden to weare in olde tyme?

Because

Because wine prouoketh lecherie, and is noysome unto the soule and vnderstanding.

¶ Why were the magistrates also forbidden the same?

A To thintent their iudgements should be good and stronge, righteoullie to determine and Judge.

¶ But why were the Souldiers and men of warre defended from the same?

A That by to muche drinking they should not slepe, and by that means all occasion of aduantage might be taken from the Enemy.

¶ What meaneth that saying, that fortune doth captinate and blind the vnderstanding?

A That is when one maketh no resistance vnto her, but suffereth her to rule at her pleasure.

¶ Why was *Bacchus* tearmed to be a foolishhe God?

A Because he maketh them fooles that taste to muche of his licour.

¶ Howe chaunceth it that the *Thebans* represented *Bacchus* in fine and effeminate apparell, and the *Indians* did clothe him with manely garmentes?

A That was accordyng to the maner of the places. For as the countrey is, so is their custome.

¶ Wherefore by being conuersant with the beautifull and healthie, we be neither more beautifull nor healthie: but by keeping companie with iuste men, continent and modest, many times we resemble their maner and behauior?

A Because the gyftes of the mynde we maie imitate and followe, but not those of the bodie.

¶ Why be riche men most commonlie wicked, and those that be good men not riche?

A Goodnes seeth them that be good, in them to fixe his sure and longe habitation.

¶ What caused *Silvius* the Italian poet, borne in *Naples*, to kill him selfe?

Morall and politique Questions,

Nothing but a ioke that he had aboute him, whereof he could not absteine the smell. The like happened to *Cornelius Rufus*, who was not able to absteine a certaine cypoyall infirmite wherewith he was diseased.

¶ What difference is there betwene beautie and ill fauour, rednesse?

The one groweth and increaseth, the other taketh a way and diminisheth the maiestie of the person, which caused *Pericles* and *Hiponax*, although they were two worthy personages to be despised, because they were deformed and ill fauoured.

¶ Wherefore did *Bupalus* and *Anterinus* most excellent engrauers, hange them selues by the throte?

Though an extreme disoatne concened for certaine Sonettes and Iambicall verses written against them by the Poete *Hiponax*, not without desert, wherefore *Plato* admonisheth that in any wise we shoulde not prouoke the displeasure of Poetes, and the merve Poete *Horace* merelie writing of Poetes hath this verse. *Vatum irritabile genus.*

¶ What moued *Socrates* at the age of .lxx. yerres to geue him selfe to Musicke.

Musicke moueth the vertues of the mind, chalet a way euill thoughts and sweeteneth the trauell of men.

¶ What induced *Lycurgus* the lawe maker of *Lacedemon* to establish Musicke specially in the fieldes?

His experience, that Musicke made man cheerfull and reble to fight, liable to supporte all disaduenture and daunger of the warre.

¶ What made *Achilles* to be so valiaunt?

The education of the discipline, and instruction of *Phenix* and *Cbiron*. For *Philip* of *Macedon* was instructed by *Epaminondas*, *Alexander* through his master *Aristotle*, *Alcibiades* by the diligence of *Pericles* and *Ariston* tutors, left vnto him by his father *Clinias*, although he had greatest ayde and helpe by *Socrates*.

¶ Why were the *Scythians* and *Thracians* the most sober people of all *Gretia*?

The ignorance of vice prouoked vertue more then all the knowledge of the Greeks.

¶ Shame

Q Shamefastnes either in man or womā, what is it properly?

The bydle and bitte that restraineth their appetites.

Q Poesse, what manner of thing is it?

It is the daye watche of vertue, the morning foode of a reble witte, the evening banquet of a well disposed minde, and the midnight bel of the studious: which was well experienced in the noble captaine Leonidas the Spartan, who being Lieutenant generall in the warres against the Persians, neuer ceased to peruse and reade the saythes and poesies of Euripus the Poete.

Q What vices blotted the great liberalitie and patience in aduersitie of *Marcus Antonius*.

Blaye, Drunkennes, Surfecting, and to much familiaritie with his householde seruantes.

Q What made *Iulius Caesar* the first Emperour of Rome so beloued of his souldiours?

The not telling and counting of his souldiours mate, causing every of them to take what he list.

Q What moued the *Athenians* to cause the dedes and actes of *Theseus* the first founder of their noble Citie to be recited, which were wyritten by *Cainsidias* his Scholemaster, hauing dayly before their eyes the portratures and ymages of *Silamon* & *Parasius*?

The wytinges of wise men do represent vnto vs the true ymages of them of whom they be wyritten, better without all comparison, then colours or painting which haue no felinge. The forme and facces of whom cannot be so well expessed.

Q What moued *Polignetus* to cause at his owne costes and charges the whole warres of *Troie* to be painted?

The ardent desire he had to immortalize his name.

Q Wherefore was *Aurclius* that excellent Painter in *Rome* counted to be infamous?

Because he mingled hopes and daubed among the heavenly Goddesses, so farre was he enamored with their shew try.

Q Why would not *Agesillans* in any wise suffer him selfe to be counterfatted?

Morall and politique Questions,

Because he would leaue behind him after his death his dedes & factis to serue for his ymage & counterfalte, which in very dede do moze diuinely represent & affectiōs of the mind the portratures of corporall Philonogies

Wherfore was Philip of Macedon esteemed a mā of so little braine

Because he spake much and many times to small purpose.

Which is the most honest exercise for a Prince?

Readyng, after he hath ended his other exercises which made the Poete Homer to bring in the God Iupiter, who making a feast, caused the victory that followed in Ethiopia, had against the Gantes, to be song in verses to Apollo. Alcimus also king of the Phœaciens vsed the like. Quene Didon in the feast that she made to Aeneas, caused Iopas vpon his Citron, to singe the course of the Starres, and the beginning of the world.

What was the cause of the greates estimation of Pirrus king of Epirus?

The eloquence that he had learned of Cicneus: together with the great liberalitie and magnificence that he vsed to wardens them that assisted him in his enterpises.

Why is it so much requisite to chouse a good nurse for y child?

Because the bodie doth not onely receaue the substance of the milke, but the spirites also do soe it.

Wherof commeth it that the Romans did not see their children, vntill they were of the age of .vii. yeres?

Because they would not that they should come home to them, before they had learned to honour them. The French men were moze diuerse, so they would not see their childre vntill they wer strong to handle weapons.

Why did they forbid their children the company of Ruffians, gellers, bablers and all such Ribaldes?

To intent they should not learne to geue theymselues to dishonest pleasures, and to forgette the good nature wherewith they were indured, which in the ende would be the destruction both of their body and soule.

What ought the tales and communications be that are had with children?

They ought to haue some semblance of truth: and aboue all thinges they must not be fearful vnto them, nor superstitious.

Why

¶ Why were the pensions received of princes, abolished in many Cities?

Because there is nothing so both sower corrupt the person then gifts: for they engender great insatiable in the, that do receive them. Demosthenes for receiving of tributes of Artabanus king of Persia, was chased out of Athens.

¶ Why were Coriolanus and Demistocles so much against their owne countrye?

For the ingratitude of their citizens, who denied the both their due honours. Cesar also because his country men denied him his well deserved triumphe, became enemy to his country.

¶ Why was Cato of many men counted a foole.

Because he rather chose voluntary death, then to yeilde himselfe into the hands of Cesar, who sought no other thing of him but friendship, and was content to pardon him all his iniuries past.

**¶ Why did Scipio take such hede of going rashlye to the skir-
mish and combat?**

He knewe well that by his natiuitie, he was appointed to be generall of armies, and not a simple souldior: wherefore he behaved him selfe according to the Maiestie of that office, and not like a private souldior.

¶ Why was Demetrius reprehended, when he desired to haue the surname of him that had broken the first ranke of his enemies?

The true title of a prince is rather to be iust then mightie: and ought rather to resemble God by vertue, then such a lion by force.

¶ Why did Plato refuse to reduce the common welth of the Cirenians into good order and discipline?

Because the abundaunce of riches had made it too licenceous.

¶ Whereof came it that Marins Viriatus, & Ventidius Bassus were so excellent in armes, & did suffer so patiently the labors of the warres?

The one was a laborer, the other a sheperd, & the third was a hostkeeper, whereby all they were bled to great travel, to paine, to heat and cold, and so, sparingness of life.

¶ Why would the Capadocians neuer be without a prince?

Experience did teache them how profitable it was to be under the governance of an other.

Morall and politique Questions,

¶ For what cause was Solon esteemed a soole?

Because, being pursued of Pisistratus the tyrant, he loved rather to begge throughout the world, then to carrie with Creias kinge of Aithia, who would have given him part of his Realme, to the intent he mighte wisely and vertuously gouerne, which by his aduise he thought that he might attaine.

¶ Why would the Aethiociens neuer become subiect to any Prince?

Because from their childehode they were accustomed to liue at libertie,

¶ With what goodnes ought he to be indued that both reigne and gouerne?

He ought to exceede his subiectes in bountifullnes, so muche the more as he doeth surpassle them in degree and hono^r.

¶ What is the true duetie of a Prince?

To make his subiectes to liue quietly and godly, which thing he can not doe, yf he him selfe be not good, iuste, and vertuous.

¶ What difference is there betwene the equall and iuste Prince, and the Tyrant?

The one bleth the office of a man, the other of a beast. The Prince serueth as a father to his subiectes: the Tyrant deuoureth them.

¶ How may a Tyrant assure him selfe in his Tyrannie?

By putting to deathe those that are the chiefeest and moost noble. Such was the counsell of Chasibulus to Periander, & Tarquinius superbus to his sonne.

¶ Why be men naturally afraide to rebell or encounter with a Prince?

Because that (after the minde of Hesiodus) the Prince is established by God.

¶ Thinke you that God hath any regarde of thinges to come?

There is nothing more certaine. Romulus testifieth the same, being rescued from the water, and nourished with the milke of a wolfe: Abidus nourished with the milke of a hynde: and Cyrus of a Goate,

Is it

¶ Is it any meruell then although the *Perſians* did worſhippe them as goddeſe?

So truly. Whoeuer *Homer* and *Hefiodus* do affirme, that principallitie and gouernement is a giſte proceeding from aboue, geuen unto men; thereby to knowe the power of God.

¶ What is the nature of a liberall man?

It is not onely to geue for the reliefe of the neceſſities of others: but alſo to geue liberally, and with a free harte.

¶ Howe did the antientes by figure and painting repreſent the good ſucceſſe and ende of all thinges?

They made an Image, holding in the right hande a cuppe, and in the leſſe hande an eare of wheate with a poppie, ſignifying thereby that he is well ſatiſfied, that contenteth him ſelfe with the fructes of the earth.

¶ Wherefore was the gratitude and good remembrance, that *Eſchines* had towards his ſcolemaſter *Socrates*, ſo well comended?

Because he gaue him ſelfe to ſerue him, and a greater pleaſure he could not do him.

¶ Whereof commeth it that *Crassus*, being in the beginning verie couetouſe, became in the ende ſo liberall?

Through the gret impoſtunitie of beggers, that neuer ſuffered him in quiet

¶ Why was it ſaid that *Alexandre* had conquered kingdomes, and that *Anaxarcus* kept them?

Because that *Alexander* deſperately (for the ſorrowe that he had ſaine *Clitus* his great frende) would haue killed him ſelfe, and ſo haue loſt at one inſtant, the glorie of ſo many victories, had it not bene for the great admoniſhons that *Anaxarcus* the Philoſopher gaue him, which perſwaded him from killing him ſelfe.

¶ Why did *Alexandre* vſe alwaies to carrie the *Iliades* of *Homer* about him?

Because by reeding the factes of armes of the *Tuncientes*, he learned the policies of the warres, which encouraged him the more to deſire of warre.

¶ Of what diſpoſition ought a ſufficient Ambaſſadour to be?

Grave, eloquent, and wiſe. For it is commonly ſaide, that the prince is known by the Ambaſſadour.

Morall and politique Questions

¶ Why did the *Romanes* call their Ambassadors which went to treat of peace with the name, *Caduceatores*.

Of the *Caduceum* of *Mercurie*, which was a rodde that he helde in his hande: signifying thereby, that the same rodde was a meane betwene them that fought, and the aucthor, bothe of peace and warre.

¶ What was the cause that *Nicomedes* kinge of *Bithynia*, instituted the *Romanes* to be his heyers?

In token of remembrance of gratefulnes to be towards them, being by their ayde, after he was chased from his estate by *Phthiodates* king of *Bontas*, reestablished in the same againe.

¶ What is that which maketh a Prince wicked?

To thinke that it is lawfull for him to do all thinges, and that all wickednes is sufferable, having power to do what he listeth. His great wealth and aboundance may be also the occasion, and flatterers, euill ministers, and cruell men of warre, suche as attende about his person.

¶ Which is the hardest thing for him to do?

Dioclesian the Emperour saide: to knowe perfectly howe to be himselfe in his kingdome.

¶ Why are Ciuile warres so greatly to be contempned?

Because he that hath the upper hande doeth not onely what he listeth, but also they which take his parte do the same.

¶ Why be Princes esteemed like vnto God?

As God considereth the affection of man: even so the liberall and magnanimous Prince ought to consider the hart and power of him that doeth him service.

¶ Why was the liberalitie of *Zeuxis* reprehended of the Ancientes?

Because he gave, to receive thwisse the valour.

¶ Why did the Ancientes saie, that it was no nede to offer eyther golde or silver to Saintes?

Because Saintes are not covetous and avaricious, as men be.

¶ Why would not certaine of the Ancientes, haue the pictures of their goddes to be in Marble, or other stone?

Because

Because they are tractable and pliant to our wills and reason: wherefore they deemed it blasphemie to iudge them to be harde harted.

Wherof proceeded the custome that the kinges of Persia had, to geue golde and syluer to all women that they met: and to men dartes and arrowes?

Gold and syluer is comenable to women and weapons to men.

Why did Plato in his lawes forbid that any god should be made, eyther of golde or siluer?

Because he deemed those mettalles to be the verie poyson of the world.

Why did the kinges of Persia vse to rewarde women that brought forth many male children?

Because they filled the cuntry with souldiers, which serued for the preservation of the same.

How was Casar healed of the falling euill?

By sobrietie and abstinence from wine.

Why haue many wise men studied to be obscure in their writings?

To aspyne out wittes at the first sight, thereby to encorage the studious to serche the mysteries and secretes of the same.

Wherof commeth it that the moost notable learned men, yf they chaunce to erre, do wander in moze heynouse errors, then those that be but meanelie learned?

Because they trust so muche to the excellencie of their wittes: and following their owne fantasies, most commonlie be deceaued.

Wherof commeth it, that yf a wise and well experienced man do geue him selfe to vnrightheousnes, in that vice he surpasseth them that are of lesse experience?

That Justice is most cruell which redeth defence by force of armes.

Which be those that be wise men?

They that are not inclined to sinne.

How long is it lawefull for a man to desire to liue

Morall and politique Questions,

So longe as a man is out of hatred and necessitie.

Q Where ought true pleasure to be sought?

In our selues, and not in other.

Q Why is moderation so much commended?

Because it encreaseth pleasure.

Q Why did *Epaminondas* make so little preparation in a feaste that he made for certaine Ambassadors?

To declare that they that can both be rich and suffer povertie, may hardly be corrupted with money if it be offered.

Q What made *Alcibiades* to be banished out of *Athenes*?

He enemy of the Citizens.

Q What was the cause that *Abatonius* beinge so poore, was made a kinge?

His singuler goodnes which *Alexander* knewe right well.

Q Why was *Hipparchus* esteemed Secretarie to the Goddes?

For the great knowledg that he had in the course of the starres.

Q What is most to be feared in a Citie?

Hunger.

Q Howe may a man enriche him selfe?

By forsaking his appetites.

Q Howe may we live toyfullye?

By putting our trust in thinges that neuer shall haue ende.

Q How should a man be master ouer him selfe?

By amending that fault in him selfe, which he chieflie in an other.

Q What ought they to eschew that are in prosperitie?

Hatred.

Q What

And the Answers. Eol. 71

Q What is the proper tie of a wise man?

To apply well his time.

Q Where lieth the felicitie of man?

In the quiet state of the minde.

Q What maner of thing is humanitie?

It is a vertue ioined with good affection: or rather, a beneuolence mixed and tempered with dexteritie.

Q Why were the *Romanes* accustomed in their hase courts to place the cabinet of the graces?

To declare that the office of man is, to ayde and pleasure one another.

Q What maner of thing is mercy?

It is an affection of the spirite, ioined with humanitie.

Q Howe did *Licurgus* bring his Citizens to humanitie?

By prouoking eche man not to liue for him selfe, but to do all things for common profite as Bees do.

Q Who be they that haue bene excellent in humanitie?

Alexander the great, and after him *Scipio* and *Cesar*.

Q Why was *Cato* reprehended of Inhumanitie?

Because he loved disagreement and disension within his house: thinking by that meanes, to profit the better.

Q What thing is facilitie?

It is a vertue, which easily maketh a man to enter friendship with others, and doth longe mainteine the same.

Q What did *Antonius* pius the Emperour, to make him selfe euery day better then other?

He tooke aside the docters of his famillier friends, and asked of them what euill was spoken of him: and if he perceaued that any euill was spoken of him iustly, he amended.

Morall and politique Questions,

Q What be they that were excellent in facilitie?

Phillip, and Alexander his sonne: well shewing the same to Dinocrates the Architect.

Q What is faith?

It is such a godly vertue, that all other vertues withoute the same, is nothing. without faith wisdom is follie, Temperance is displeased, force is impatient, and Justice is turned into cruelty.

Q Of al y Auncients who was most excellent in that vertue?

Hercules Pompeius, son of Pompeius the great, Alexander & Scipio.

Q What thing did obliterate and blot the vertues of Brutus?

The treason that he vsed against Cesar.

Q What is frendship?

It is a mutuall benenolence of two or moe, proceeding of a certaine semblance in manners.

Q Can it not be otherwise described?

After the minde of Pythagoras, it is a certaine agreement of Nature equall betwene two.

Q Amonges the Auncientes, who was most excellent to get frendes?

Aleibiades: but he could not kepe them.

Q What is to be required in frendship?

A semblable will, grounded vpon vertue.

Q How many kindes of amities be there?

Plato maketh three: that is to say, Naturall, Civile, and Holyttall.

Q What is Pietie?

It is the honor that first we owe vnto God, then to our Country, and afterwards to our parentes and Nearestes.

Q What is the office of Pietie?

To make the person amiable towarde his parentes and kinred, and towarde his country.

Q Who were excellent in that vertue?

Many: but above the rest, Metellus, surnamed Pius, after him were these thre, Decius, Ptolome Triobarbanus and Scleucus.

Q And who were they that were contrary to that vertue?

Aicomedes, whiche killed his father, Darius, Ptolome Philopater, and Ptolome called Phiton.

Q Which is the true frendship?

After the minde of Epicurus, that which is civile, for it is alwayes toynd with pleasure.

Q Civile amitie, can it be perfect amonges moe then two.

That is very difficult: for the conditions correspondent to such frendship are seldome to be found: for as Plato saith al things ought to be common.

Q Why did Nature make man naked and unarmed?

Nature having made man wise, hath geue him meanes enough, whereby to arme himself at his pleasure, & to vse at one time sundry kinds of weapons.

Q Wherof commeth it that tall men commonly are not wisest?

The length of the bodie commeth of great moistnes and heate: but dyscrecy encreaseth wisdome in man.

Q Wherof procedeth it that Judges and aduocates are more reuerenced of their Clientes, then Physitians be of their patientes?

The gaine and hope of Clientes dependeth vpon the Judges and Aduocates: but the hope of the sicke dependeth not onely of the Physitian, but rather of God.

Q Why did the Antientes call the falling euill, the disease of Hercules?

Because Hercules was subiect thereto.

Q What is the office of a stypendie man?

To remember that which is past, and to thinke vpon that to come.

Q Why?

Morall and politique Questions,

Q Why ought a man rather to chuse losse, the dishonest gaine?

Because the euill chauce of losse is but for a time, but the other induceth for ever.

Q Howe maie a man liue godlie?

To thinke every daie to be the laste daie of his life.

Q Why should a man take moze care for his soule, then for his bodie?

Because the perfection of the soule maketh the imperfection of the bodie: and the beautie or force of the bodie maketh the soule neuer the better,

Q Where lieth the seate of our life?

In wisdome, Strength, and magnanimitie: for there is neither wind nor tempest that can shake them.

Q What difference is there betwene diligent and curious?

Suche as is betwene Religious and Superstitious.

Q What difference is betwene affection, and good will?

Affection is a generall inclination of the spirite, which induceth a man to loue: and maketh him loze, yf there chauce any thing euill vnto him whom he loueth. But good wil is shewed when, being moued with affection, we endenour our selves to shew pleasure vnto them whom we loue: in suche sort that good will is the effect of the affection.

Q Howe shall a man knowe them that are wicked?

By the example of the good.

Q Howe shall the vertue of man be knowen?

By aduersitie: as golde by the syer.

Q What was the cause of the renowne of Sim'on of Asiens?

His being so curtnouse and gentle, that he caused those beastes to be buried that made him to winne the prize of the games of Olympia.

Q What made Pericles infamouse?

His great ingratitude & inhumanitie, to suffer Euragoras his schole-maister to dye for honoure.

What

¶ What moued Phocion to helpe them that were wicked?

Bicause he knewe the good had no neede of helpe.

¶ Why did the Romanes eate and drinke openly before the gates of their Citie?

To take better occasion to geue meate to them that did want.

¶ Wherof commeth the custome, that Kinges and Princes cause their Trompettes to be sounded when they go to dynner?

To geue swearing to the poore to come & take parte of their magnificence & liberalitie: and in many comon welthes the same custome is yet obserued.

¶ Why did Alexandre laie his Treasure in the Temple of the Sunne?

To kepe it sauer: for at that tyme holie thinges were had in such reuerence, that all thinges were saue that were committed and laied in the same. For that cause Callisthenes laied in the Temple of Juno his daughters dowries to be kept.

¶ What caused the victories and the great slaughter that Leonidas of Sparta and Themistocles made against Xerxes and his people: and what was the cause that in the ende Xerxes was slaine by the meanes of Artabanus?

Bicause he had violated and polluted the holie thinges, and spoyled the Temples, & he like happened to Brennus in the Temple of Apollo: and Antiochus, bicause he would haue sacked the Temple of Jupiter.

¶ What is Religion after the mindes of the Philosophers?

It is a vertue so coupled with godlines, that it can not be losed or separated

¶ Who were they that the Philosophers called Religious, and whiche Superstitious?

The Religious were they which applied their studie in the seruice of God: the Superstitious were they that prayed incessantly for the health and longe life of their children.

¶ Wherof commeth it that a man vnderstandeth one thing, and doeth another?

Bicause of contrarie thinges we be wont to attaine like knowledge: because the mind attendeth to many thinges, and the sensual appetite but to one. But man most comonly liueth by reason, & beastes after their appetite.

Morall and politique Questions

¶ Whether of commeth it that man aboue al creatures is proude:

Because he doth some what resemble god: and being tamed aboue all other beastes, by the knowledge that he hath of many things, comprehendeth by his wit all sensible things, and by the spirits all things intelligible.

¶ Wherefore is a pluralitie of Princes evil, & not to be suffered:

All that which may be done by one, is better done, then when it is done by many. Therefore if a kingdome be tourned into Tyrannie, the tyrannie of one is more sufferable, then of many: and to be short, the reigne of one is the beste.

¶ Wherof commeth it that we loue better to be counted an honest man, then to be so in dede and haue an euill reporte?

Man alone is capable of honour, and therefore eche man desireth to seme to be good, and euery man would auoide the trauell that bringeth man to goodnes, albeit without the same vertue can not be in man.

¶ From whence came the custome not to name the newe borne before the seuentb daie?

Because they esteemed the child at bill, daies of age to have escaped the danger.

Howe chaunceth it that in the beginning of sitting at the table to eate, a man careth not how nere together he sitteth, and at the ende of the meale he loueth to sitte at ease and at libertie?

When a man is hungry he carth not for odds, for in eating we represent a Pyramus, which cometh little to usme.

¶ Why did the Egyptians, desirouse to liue chast, eate no sake:

Because through the heate therof it prouoketh Eccherie:

¶ Why doeth *Homere*. call *salte* a diuine thing?

Because it groweth taste to all meate, and preserveth the same from Rott-
ning, and with a force and vertue generative.

¶ Wherefore be we afraid to passe through a churchyard?

Because it representeth our ende.

¶ Wherefore did the Grekes sayne that there was a god that
ruled all thinges?

to declare that there is nothing possible. I can't do anything.

Therefore was Hannibal so hated of the Romans.

Bicause he kept no fidelitie, and despised al things touching god & man.

¶ What moued Ptolome king of Egypte to ordeine the
 manye people to be the tutors of his sonne:

Because he knewe the Romanes to be faithfull.

Howe was the common welthe of Sparta so long time maintained:

Some imputed the cause to the magistrates, which knew well how to command, some to the people because they know how to obey.

¶ Who was the cause of the great victorie that the Lacedæmonians obtayned against the Thirians?

The presence of their king, which was but a child, persuaded them to
to by the counsell of their priests,

¶ Why were the Athenians so unfortunate in warres?

Because they gave charge and anathematize unto many.

¶ Therefore did the *Mosses* a people of *Asia*, kepe their ser-
uauntes tied and as it were dayly locked bp:

To cause them to die for honours, if they did any thing that was not honest. For which cause Alexandre chastised them very rigorously.

¶ Wherefore did the Athenians establish this lawe, that if a bond man were set at libertie, and shewed him selfe unkinde to his master, he should returne againe into bondage?

to declare how unnatural ingratitude is.

¶ What caused the kingdome of Persia so much to flourish?

¶ Xenophon saith that it was the great love that they bare to their king,

What thing is hardest for a man to do?

As he secretly, which Philpides affirmed, when he besought Ege-
natus his great friend not to reveale his secrets,

Morall and politique Questions,

¶ Why did Plato so much refuse the liberalitie of Dionisius?

If Dionisius had bene alwaies right vnto Plato to geue him some-
what, Plato would neuer haue refused it.

¶ Howe ought a man to vse Hospitalitie?

Indifferently, neither to muche nor to little. which howe affirmed,
when he ordeined that a traveller by the waie, yf he would not carrie, he
should not be pressed to carrie, but if he would, that he should haue good
chere made vnto him.

¶ What order is to be obserued in helping of men?

Maurinus Sabinus the Lawier resaining this doubt, saith: that first
he be bound to defende the pupilles that he committed to be in gouerne-
ment & charge, vntill they be come to age. Secondly to defende and helpe
our guests and such as be lodged in our houses. Thirdly, those whose lites
and causes we take in hande to mainteine.

¶ Who amonges the Auncientes were the most excellent in
Hospitalitie, and contrariwise the most nigardes in the same?

King Mallimissa, Scipio the great, Nicomedes, Cicer, Anaximenes
and Theophrastus vied great hospitalitie. And contrariwise, Cimon of
Athens, Flanius of Aquen, and many other had the same in contempt.

¶ What is that which is called Concorde, and wherfore was
it so called?

Concord is kinne to amitie. And like as amitie ingewyeth loue betwene
two or many persons, euen so concorde kepeth the people tied and vnited in
good peace. And concorde was so called, by reason of the concordance and
vniou, wherin she knitteth and bindeth the hartes of the people, as the
Quene and Mystris of all good workes.

¶ Wherfore was Domitian the Emperour so hated of the Ro-
mane people?

Because for the least fault committed, he condemned the doers to cruell
death.

¶ What was the cause of the great victorie that the Grekes
had against Xerxes Mardonius and the Persians?

The vniou of the Grekes, like as their disagreement was the cause of
their overthrowe: euen as discord overthrowe Carthage, and all the
Princes of Bellespante.

¶ Wherfore

Q Wherefore was it written before the gates of the temple of Apollo at Delphis: Knowe thy selfe.

To induce vs to knowe that sparke of diuinitie which God hath placed in vs, whereby we knowe that God hath done all thinges.

Q Wherefore is it saide that there is nothing that may better resemble y^e kingdome of heauen, then the state of a Monarchie: Because ther is but one god, which alone doth reigne & gouerne al thinges.

Q Of what sorte of men ought a Prince to be chosen in a common welthe?

He ought to be noble of blood, he ought to be vertuous, riche, and puissant in armes.

Q Do you thinke it to be requisite that a lieutenant generall of an Armie ought to be, not onely valiaunt and wisse, but also happie and fortunate?

I thinke doubtles that he ought to be fortunate. The ill fortune of Pompeius may very well auoeche the same.

Q What is the principall duetie of a good Prince?

To seeke meanes that his people be well instructed.

Q What was the cause of the euill endes of *Sardanapalus* and *Nero*.

The number of Flatterers in their Courtes, Vassals, Parasites, Bawdes, whores, Ruffians, & all sortes of people disposed to vice, where the wise and graue were expelled and driven afaire.

Q What was the cause of the magnanimitie of *Pirrus* king of *Epirus*?

The good counsell and eloquence of *Cyneas* his Scholemaster, who by reason of his eloquent orations, forced very many cities rather to render them selues freely, then by any force.

Q Why would king *Cyrus* that *Xenophon* should be alwaies in his companie?

To geue him counsell in thaffaires of his Realme. For *Xenophon* was not onely wisse, but also valiaunt and well instructed in the artes of warre.

Morall and politique Questions,

Q Wherefore wold Alexander the gret that Onofricates should alwaies accompanie him in the warres?

A To enroll and register his actes and dedes.

Q Whereof ought a prince principallye to take hede?

A Not to change his bountie and goodnes for any occasion that can happen, ne yet to incline his eares to flatterers.

Q Wherefore did Tigranes the kinge of *Helesponte* ordeine that they which did talke vnto him, shoulde knele vpon their knees with their armes stretched vp?

A To declare that he had al power & authoritie over their bodies & liues.

Q What is the chiefest cause of a princes ouerthrowe?

A Flattery, more then force of armes.

Q What is he in dede that maye truelye be called happie in this worlde.

A The vertuous man of meane wealth.

Q Wherevnto serue richesse?

A To make the minde quiet and contente withoute whiche contentation there is no happines or felicitie in this worlde. But howe can he be in rest and quiet that hath not wherewith to bye his breade?

Q What caused *Alcibiades* to be so hardie contrary to the nature of the *Athenians*?

A His spouse *Milca*, which was a *Spartan* woman.

Q What moued *Diogenes* comming from *Sparta* and going to *Athenes*, to say: that he came from men and was going towards women?

A Thereby he reprehended the delights of *Athenes*, which made them effeminate and womanishe.

Q Which is most requisite either that the Souldiours shoulde defende the wall, or the wall the souldiours.

A It is better that the Souldiours should defende the wall.

What

Q What is the poison of friendship?

Flattery.

Q What manner of nourishes ought they to be which are to be chosen for princes childezen?

Paye, well conditioned, sage, discrete, pleasant, courtwouse, amiable, chaste, healthie, and of good complexion, eloquent, their speache syne and net, that the childe may learne to pronounce well.

Q What is the surest garde of a prince?

The good will of his Subjectes: For that Prince is unhappy which for the suertie of his person had neede of soztes and diuersities of garde and watche.

Q What is Justice?

The honoz and glozie of them that do the same; and a great benefite vnto them, vpon whom the same is executed.

Q Whereby shall a man knowe when a Prince beginneth to be a Tyrant?

When forcible he draiweth vnto him the seruice of his people.

Q What can ed Theſeus to be so valiaunt?

The great fame and renoume of Hercules inflamed him, to make his name immortall.

Q Howe may a man be like vnto God?

In doing good to many indifferently, and not to one alone.

Q Why do the Ethiopians which be on this side the riuer Nylns adoze and worship two goddes, that is to saye, one immortall and the other mortall?

They thinke that the immortall God doeth worke al thinges, and the benefites which we receaue ordinarily, they beleue to come and procede of the mortall God: As the notable Cosmographer Strabo doth declare.

Q What is the greatest shame that we can receaue?

To be surpassed in honestie, curtesie, and humanitie, by those which be our inferiours.

Howe.

Morall and politique Questions,

¶ How did Philip kinge of Macedone gaine and winne all Grete?

By golde and silver more then by force of armes, for he was wonte to saye, that there was no force of castle, were it neuer so inexpugnable, but he would take vpon him to subdue it, if so be an Vlle laden with gold were able to enter the gates.

¶ What kinde of Tragedies ought we not to reade?

Those which contayne nothing els but thinges that be proude, cruell, and full of inhumanitie. But those we ought specially to reade which be honest and full of grane sentences, interlaced with pleasant talke, as the Tragedies of Euripides and Sophocles be.

¶ Why ought we indifferently to reade all kinde of Poetes?

Because with a meruailouse sweetenes of language, they entermedle the Graces with the Muses: wherof it came that Aelius Comodus, the Emperour was so farre in loue with Martial that he termed him to be his Virgil.

¶ Are men to be commended for their corporal beautie sake?

No: But for their vertue, wisdome, counsell, and force, which declare what manner of mindes they haue within.

¶ What difference was there betwene the Grekes and the Romanes in making of their Images?

The Grekes made theirs naked, the Romanes clothed or armed according to their estate. The wise man in a long gowne, & the souldior armed, as Horatius Cocles in a goodly armure, and Accius Postumus that excellent Southsayer in a longe gowne.

¶ Of whence sprange the Infamie of Perillus he beinge suche an excellent maker of ymages and pictures?

Because he applied al his cunning in making of a Bull of brasse, therewith to please the cruell minde of Phalaris the Tyrant, wherein were rolled and executed those whom it pleased the Tyrant, that the crye of the executed person within was like to the lowinge of a Bull. But he was well payde for his labor, for the Tyrant marking that execrable deuil, caused the saide Perillus to taste the first frutes of his wickednes.

¶ Where vnto serueth Publicke?

To exercise the minde, as the fence playe, and dauncinge are proper exercises

Q What was the cause that *Pericles* did obtaine victorie against *Nicias*?

The knowledge in *Astrologie*. For *Pericles* foreseeing an eclips of the Sonne aduertised his people therof. But *Nicias* hauing no knowledge in the saide science, was with his Armie verie soze troubled and appalled.

Q What caused *Driopas* the *Athenian* to establishe this lawe: That whosoener had conceaued any euill opinion of God, should haue his hedde cut of?

Because there is no worse thing then to haue an euill opinion of him, which hath made and mainetneth all thinges.

Q What maner of thinge is Religion?

It is the true knowledge of goddes owne seruice.

Q Wherefore did *Alcibiades* relect all kinde of Musike, sauing when he was at the Table at his meales?

Because Musike prouoked him to conceiue delight, familiarlie to talke at the Table.

Q A straunge Question, wherof I would sayne be resolued. One *Stesichorus* lying in his cradle, a Nightingale lighted on his mouthe, and songe vpon the same?

It was a p[re]sage that *Stesichorus* should proue an excellent singer.

Q What profite bringeth Musike to him that hath delight in the same?

It sharpeneth the sytte, not onely to knowe the harmonie of the voicer, but also it maketh the person to haue a better iudgement to indite epyer in rime or prose.

Q What is true Philosophie?

The knowledge of goodnes, and howe to liue well.

Q Howe many partes hath Philosophie?

Three, wherof one consisteth in the knowledge of the vniuersall nature of thinges, the other in the knowledge of man, and the thirde in small talke. Which partes be well allowed by the Philosopher *Plato*.

Morall and politique Questions

¶ Howe happened it that *Numa Pompeius* being a man of meane state and conditions, arrived to the degree of one of the *Romane* kinges?

Religion was the cause, in such wise as all that he spake and sayd, by reason of his holines, was thought to procede from the goddessse *Egeria*, with whom he laie, as the *Romans* helde opinion.

¶ Wherefore was *Tullus Hostilius* another of the *Romane* kinges, soudenlie stroken with a flashe of lightning?

For that he made not his sacrifices to *Jupiter*, in suche deuotion and ceremonies as did apperteyne.

¶ For what occasion were *Virgines* in olde time moze esteemed, then they be at this present?

Because they were supposd to be indued with the spirite of prophesie, which manifestlie did appeare by those maydens called *Sibillar*.

¶ Howe chaunceth it that *Virgil* hath praised *Aneas*. with this Epithetm. *In signem pietate virum*. Commending him onely for his pietie towarde the Goddess?

Because Religion and pietie containe in them all kinde of vertues.

¶ What caused the Poetes to vse so many fictions and inuentions?

To allure men to abandon their barbarouse conditions and brute behauiours, and to tourne them selues to vertue and her exercises.

¶ What was the cause of the deathe of *Cima*?

Because he was cruell towarde his souldiours, and constrained them to fight perforce and by compulsion.

¶ What is *Paciencie*?

A voluntarie sufferance in thinges difficult, for loue of honoz and profit.

¶ What is constancie?

It is a vertue which conserueth good counsell, and maketh a man perseuer in honorable dedes.

¶ What is *Opinio*?

It is a state fixed eyther in dede or worde, which maketh vs obstinate to followe our fanſie, although it be without reason: onely to be ſuperior in all controuerſies.

¶ What is Juſtice?

Aſter the minde of the Antiente Poetes, it is a celeſtiall vertue paſſed downe from God into our ſpites, that we might the better honoꝛ, loue and ſanctifie him as our ſupꝛior of all thinges: and therfoꝛe Pꝛinces were, foꝛ good reſpect, called of Homere Jupiters ſcholars.

¶ What is the proprietie of Juſtice?

To loue and honoꝛ God aboue all thinges: and our neighbour as our ſelfe.

¶ How many kindes of Juſtice be there?

Four, that is to ſaie: Diuine, Naturall, Ciuill, and Iudiciall.

¶ Of what thinges is the world gouerned?

By rewarde and puniſhment.

¶ What is diuine Juſtice?

It is that which maketh vs to acknowledge god to be our creatour, the beginning and ende of all thinges, and him of whom all creatures receiue life, without participation of mortall thinges.

¶ What is naturall Juſtice?

It is all waies one in all men, and varieth nothing through the diuerſitie of Regions and Nations: being alwaies comenſurable to Nature. And as diuine Juſtice ſheweth the deuotion towarde God: even ſo naturall Juſtice is ſubiection to the ſatisfaction of nature. The diſciples of Socrates affirmed that naturall Juſtice is a knowledging of good & iuſt thinges, and agreeable to naturall reaſon: which thing whoſoeuer doeth uſe, ſhall become good of him ſelfe.

¶ What is Ciuile Juſtice?

It is appertaining to a Pꝛince or Magiſtrate: whoſe office is to provide that the people be wel ruled and gouerned, and that no harme be done vnto the place wherof he hath the rule.

¶ What is Iudiciall Juſtice?

That conſiſteth in being reaſonable to all men, and to diſcerne the iuſt from the vniuſt.

Morall and politique Questions,

¶ What is properlie the nature of a wicked man?

To be harde, cruell, and unwillling to receive good counsell, to reioyce at other mens euill, to suffer no man patiently, to be angrie to here them to be praised, suche as not onely haue done them pleasure, but also those which be utterly unknowne vnto them. Suche were Pirron, and Cratylus Philosophers, Epimon of Athens, Marius, Coriolanus, Phocion, Lucius Crassus, which was slaine by the Persians, Cato, Scipio the great, and Caligula.

¶ Why were Achilles and Sylla reprehended for their victories

Because they were cruell and insolent towarde their Enemies, when they had overcome them. The contrary did Cesar, Alexandre, Hanniball, Antonius, & Augustus: all which were greatly praised for their victories.

¶ Before whom is it lawefull for a man to vaunt him selfe of well doying?

Before the valiaunt, or before them that knowe him not, or haue small knowledge what vertue is.

¶ Why was Alcibiades despised?

For being to muche destroued to haue surpassed Sertorius: to whom notwithstanding he was not comparable in valiaunce.

¶ Howe ought a man to vse the goodes of Fortune?

That they may become subiect to man, and not man to them: following the verse of Horace.

Et mihi res non me rebus, submittere conor.

¶ Wherof proceeded the sayning of Poetes, that Mars was armed with Diamonds?

To declare that a prince ought to be strong, not in bodie, but in harte and courage.

¶ What is the propertie of a good Captaine?

To be gentle, politique, wise, and swittie: not to be discouraged in harde fortune, nor inflamed in prosperitie. Suche was Hanniball. See a further description hereof in the .xxiii. Nouell of the Palace of pleasure.

¶ From whence came the great renoume that in olde time the Cimbrians, and Celtiberians atchieued in the warres?

¶ Because

Because they esteemed the bedde of honoz to be in the market: and had rather see their owne children, then they should be thrald and taken of their enemies.

Q What was the cause that *Scipio* being but yonge, obtained suche great reputation that in his youth before tye age he was made one of the Tribunes or governors over the people: and received the state of a Councellour, and was sente into *Spaigne* in the place of a Consull?

Because he was esteemed verie holie and religious, in suche wise as the dogges which were set to kepe the gate of the Capitoll, would never bite at him for all their fiercenes.

Q Why do some praise *Angr*?

Because it doeth commonly accompanie courage.

Q Howe many kindes of Amittie be there?

Thre, that is to saye: profitable, honest, and delectable.

Q Why was *Dionisius* expelled by the *Locrenes*?

Because he being courteous received of them, in the time of his banishment, vnto dishonest orders towards their wiues.

Q Why did *Amphitryon* geue his sonne *Hercules* to *Euristheus*

To teache him to fye the voluptuousnes of the *Thebanes*, and to accustom him with honest labour, by following the vertues of *Euristheus*.

Q Wherof proceedeth the difference betwene one man & another

By digressing from Philosophie. I saie, that it riseth through the transell of the soule, when it passeth into our bodies, descending from God through the *Lodiaque*, and the white Circle. In which passage all soules take their affections, and do participate with all the natures and motions of eche Sphere and starre, according to their aspectes.

Q What is *Choler*?

It is an angre, some come, and some gone, proceeding of a frowle heate.

Q What is taken of the Planet *Saturne*?

Reason, eloquence, and vnderstanding, as of *Jupiter* force of doing, of *Mars* boldenes, and of the heate of the *Sonne* feeling and opinion, and so forth.

Morall and politique Questions,

Q What is hatred?

It is an anger that hath taken roote.

Q What is discorde?

It is a forwardnes and anger comming of hatred, which maketh men rebellious to the common wealth: whiche in dede, is the destruction of all humane thinges.

Q What is Concorde?

It is a vertue, which in short time, maketh small and weake thinges to growe, as *Salust* sayth. *Concordia parue res crescunt.*

Q Why be Flatterers esteemed worse then those that are false?

Because the false man doth but deceaue onelye, but the flatterer corrupteth men: and therefore the Athenians punished flatterers by death, as *Timago* was.

Q What was the cause that *Antigon* losse the moste parte of his kingedome, and was constrained to make peace with the *Romains*?

Because he gave more eare to flatterers then to handball, that gave him profitable counsell.

Q Why did *Scipio* the great refuse the title of moste mightie, which the *Spaniards* had geuen him?

Because change of title, is a token of inconstancie, more conuenient for women then men, which made *Cesar* retourning from *Alba* to *Rome*, to refuse the name king, and conceaued hatred against *Mitellius* the father of *Mitellius* the Emperour, because at his retourne home out of *Africa*, he kneled downe to do him honoz.

Q Why would *Cesar* neuer haue respecte to the safetye of his person, although that his frendes daylye did counsell him there vnto:

Because he did lesse esteeme the daunger of death, then lyfe in continuall feare: agreeing therein to the sayinge of the Poete. That it were better to be destroyed at one blow, then doubtfully to attend the hazard of Fortune.

Q What moued *Titus* the sonne of *Vespasian*, to pardon two gentlemen,

gentlemen, who, not being contente to speake euill of him,
hadde also conspired to depose him from his Empire:

His good nature: knowing besides that Empires and Kingedomes
come from God, and be bestowed vpon them whom his goodness plea-
seth to appointe.

Q What is the office of a good Prince?

To do well, and not to care who speake euill of him.

Q Why had Epaminondas no regarde to be reuenged vpon
them that spake euill of him?

Because he knewe that suche patience proceeded of the greate courage
of the hearte.

Q What was the cause of the death of Sardanapalus?

His euill life, his lasciuiousnes wyth women, and the little iustice
that he vsed.

Q Why was Marcellus created Consull of Rome, with Cato
that dyed at Utica?

To the intent that by the gentle and good nature of Marcellus, the se-
ueritie and rigor of Cato might be moderated.

Q What caused Nero, to cause the malefactor incontinent-
ly to be dispatched of life.

His naturall crueltye. The contrarie reuelled in Cesar, for rewarde
whereof, in thende he receaued hurte.

Q Why is dominion or rule so weightie a matter?

Because it is impossible to please all men.

Q Why would not Caligula the Emperour, beare the accusa-
tion of any person.

Because he would that no man should hate him.

Q What induced Dionisius to geue ouer his good nature,
wherewith he was indued at the firste, and to become cruell at
the ende?

08. Morall and politique Questions,

The moches and cauellations of his subiectes, who mocked him for his looke a squint, and for the grossenes of his bodie, which is a notable example to beware of iesting and backbiting of princes.

¶ Why did Phocion of Athenes blame Demosthenes, because he spake euell of Alexander, althoughe he was encinie to their countrey?

Because that Phocion, like a wise man, knewe that it serued for no other purpose but to picke Alexander forwarde to make warre againste them. Wherupon for the same occasion wounded one of his souldiours saying: I geue thee wages to fight with Alexander and not to speke euell of him.

¶ Howe chaunced it that Neniuis that excellent Poete, was imprisoned by the Triumviri at Rome?

Because he was a great Slanderer, speciall ye of princes: wherefore he was constrained, when he was deliuered out of prison, to make twoe comedies, as it were for an honorable recompence: whereof the one was called Treolus, and the other Mentes, wherein he busayde againe al that euer he spake before.

¶ Why was Sisyphus the Poete driuen out of the Theatre by the Athenians?

For wraying against them that gaue themselves to Philosophie vnder the discipline of Cleanthes.

¶ Why did the Magnesians crucifie Daffias the Grammarian vpon the mount Thorax?

Because he did speake ill of many, speciall ye of Alsimachus their prince and dere soueraigne Lord.

¶ What is vertue?

It is a perfecte and entire reason, which soloweth the mindes of the wise, and procureth them to shunne and auoide vice.

¶ What is Auarice?

A disordinate appetite, a cupiditie insatiable, a disease whiche infecteth the person, making man vile and effeminate. But after the opinion of the Stoicks, Plato declareth that he whiche desireth to be riche, muste geue ouer his appetites and heape no treasure together. Other Philosophers affirme, that couetousnes is a disease that poisoneth the bodie, and maketh the minde effeminate, and can neuer be recovered.

¶ Whye

¶ Why was *Acchius* the king of *Lydia* slaine?

For his extreme couetousnes, which caused him to make taxes & newe imposts vpon his people, to gather together muche treasour. wherfore in the ende his people did call him into the riuer *Pactolus*, which is full of fine gold, to thintent he might glut him selfe with gold, after which he so much thirsted. The selfe same vice of couetousnes was the occasion of the death of *Crassus*, who was slaine by the *Persians*.

¶ What is liberalitie?

To vse riches indifferently, that is to saye, to spende nether to muche nor to little: so that it is as it were a meane betwene Couetousnes and prodigalitie.

¶ Why was *Scopas* of *Thessalia* so muche contempned of the wise men in his time?

Because he counted him selfe happie, for that his counting house was full of those thinges that neither profited himselfe, nor yet any other.

¶ What is it that maketh a man happie?

The byddeling of disordinate appetites.

¶ Why did *Piso* reprehend the liberalitie of the Emperour *Otho*?

Because he gaue not his riches, but threwe them away. Vertue casteth nothing away, Vertue usurpeth nothing of any other mans, Vertue hath neede of nothing.

¶ Who were they that were counted infamouse in Rome?

They that spent their goodes vpon dishonest thinges: and they which did take fines to enriche them selues by vnlawefull meanes.

¶ What was the cause of the euill name of *Sylla*?

Because he grewe verie riche in short tyme, which made him to be suspected of hyberie.

¶ Why did *Plato* saie, that to liue quietly in a Citie, bothe riches and pouertie ought to be expelled?

Riches maketh a man proude, and pouertie induceth him to euill.

¶ Wherof cometh it that *Cesar* was once blamed for his liberalitie?

Morall and politique Questions

Because being but a private man he used disordinate expences, blemish
for his degree. And it is to be noted, that that which is prodigallitie in a
private person, is magnanimitie in a Prince.

Q How did Nicias obtaine the fauor of the people?

By spending and giving his goods liberallie: although he was not very
much commended of the wise. Alexandre was greatly praised for despising
of worldly goodes, esteeming his true riches to consist in his friends.

Q Whiche are lawefull riches?

Those whiche are well gotten: and suche as do serue vs, and not for
them.

Q What is angre?

It is a certaine boyling blodde, burning in desire to be reuenged vpon
him with whom a man is offended, & is alwaies accompanied with wrath.

Q What difference is there betwene angre and wrath?

The one consisteth in the will, the other in the deede: and the one may be
without the other, euen as a man may be dronke, and yet notwithstanding
is no dronkarde: that is to saye, accustomed to be overcome with wine.

Q Why did the Romanes ordeine, that when their Armies did
prepare to encountre, certaine bandes should make halt to geue
the onset, and therewithall should utter certeine vehement cries?

To affoigne the enemye, and to encoage their owne souldiours to fighte
more fiercely.

Q Of what age ought he to be that is first trained in the wars
to make him perfect in the arte of warfare?

The yonger he is, the more perfect he shalbe in warfare: as witnesseth
Hantai, who at the age of tenne yeres folloved his father Amilcar in the
warres. Scipio took vpon him to be a souldiour at xiiij. yeres of age.

Q Amonges the Auncientes, who hath best deserued the name
of a good and valiaunt Capteine?

I am of the opinion of Antigonus, who iudged Pirrhys to be the har-
diest capteine that euer serued in the warres, and most happiest, yf fortune
had suffered him to liue out his tyme.

Q Why was the campe of Mars at Rome, appointed hard by
the River of Tybre?

To thintent after sweating and exercise of armes, the yowthe to washe away their sweate and dust, should entre into the Riuier, not onely to bathe them selues, but also to learne to swimme, a thing so necessarie in a souther, as Alexander repented him selfe of nothing so muche, as for that he neuer learned to swimme.

¶ What causeth Idlenes?

Cato saide that by doing nothing, men did learne to do euill.

¶ From whence came the great hardines wherewith *Horatius Cocles* was indued, when he sustained such a fierce assault geuen by the enemies vpon the wodden bridge of *Tybre* at *Rome*?

Bicause he coude swimme. And by the same meenes *Celer* escaped from his enemies in the warres at *Alexandria*. *Sertorius* also did the same, passing the riuer of *Rodanus*.

¶ Why did the *Romanes* erect an Image of *Clelia* on horsebacke, and not otherwise?

Bicause they flying from king *Porcenna*, she feared not to passe through the Riuier of *Tyber* on horsebacke. Or elles as some saye, bicause she being sente backe againe by the Senate of *Rome* to *Porcenna*, she presented him a fayre Horse richely garnished.

¶ Why did *Lycurgus* make the maidens of *Sparta* accustomed to runne and wassle naked?

To make them the stronger to abyde the trauell of childe.

¶ What ought a man chiefly to aske of God, according to the minde of *Philosophers*?

Good Fortune, after a man is indued with vnderstanding, howe to vse the same.

¶ What maner of thing is it to be very iuste?

To haue the knowledge of diuine and humane thinges.

¶ What is the most grieuous disease that may happen vnto a Prince?

To loue Flatterers.

¶ Why did *Agamemnon* the king, desire rather to haue in his companie, tenne *Nessors*, then tenne *Aiaces*?

¶.¶.

Bicause

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Bicause the man that is wise, is rather to be desired then he that is hardye. For that occasion Antigonus desired alwaies to haue Zeno with him, to geue him counsell concerning the affaires of his Realme.

¶ What booke ought princes to reade, that they might lerne to be good:

Those that geue them admonishment of their duetie: for no manne da-
reth speake vnto them that thing without great feare, whiche they maye
finde in wytyng.

**¶ What was the cause of the great frendship of Lisimachus
to wardes Philippides the Comical Poete:**

Bicause he did not flatter, which is many times the propertie both of
a Poete and of a courtier.

¶ What is pleasure:

A recreation of the spirite, prouoking mannes minde to thinke to in-
ioye any thing, although not grounded vpon reason: and therefore it is al-
wayes an enemy to vertue.

¶ What is Joye or gladnes:

It is a motion of the spirite, proceeding of a certayne opinion of a thing
whiche we hope to enioye, and therefore is vntimely for a manne of greate
estate, bicause it troubleth the minde, and causeth it to passe the limites of
reason.

¶ Is it requisite then to reioyse with measure:

Yea: chieflie to haue respecte to the inconueniencie that might happen
by to muche mirth: as it chaunced to those two Romane women that
thought their children to haue bene dead in the iourney of Cannas, which
afterwardes suddenly returned safe contrarie to their mothers expecta-
tions, and as it happened to Chilo, who died through to muche ioye.

¶ To what thing oughte a manne to haue moste regarde:

To vertue, then to his health, after that to honest pleasures, and final-
lye to riches.

¶ What is prodigallitie:

It is a perturbation of the minde, diminishing vertue: which consisteth
in spending extraordinaryly and without order of reason.

¶ What

Q What was the cause of the death of *Apifius*, that inuote so diligently of cokerie?

A He killed him selfe with nothing els but gluttonie.

Q What is Ambition?

A It is a troubling of the minde, so vehement, that it consumeth the hart and spirite, with great desire to attaine to glorie, dignitie, and honor.

Q What is it that a man ought to couet in this worlde?

A All thinges that are honest.

Q What is assurance?

A It is a vertue proper to highe and loscie mindes, whiche appocheeth nigh vnto confidence: And the proprietie of that vertue is, to make a man alwayes take with a bolde and merie countenance, not trubdinge or takinge any care for ought that may chaunce: and proprietye it is a tranquillite of the minde, whereunto Phocion greatlye exhorted Alexander the great, but in vaine.

Q What is Magnificence?

A It is a vertue proper onely to princes: because it consisteth in greete and harde thinges, and great expences,

Q Who is he that worthelye may be called liberall?

A Aristotle saith, that it is he which spendeth his reuenue in good order, and vpon thinges desirnt.

Q Is there anye difference betwene liberalitie and magnanimitie?

A Great difference: although they seme to be but one. He that is liberall, oughte to haue respect howe muche he doeth spende, what that thinge is worth that he buyeth, and aboue all thinges that he doe not excede in expence of his Reuenue. The magnanimous and honorable withoute anye care for publicke expence, hath respecte onelye howe he may do some great and valiaunt enterpryse.

Q Amonges the Auncientes who hath bene most excellent in valiaunce?

A Cesar: And for that cause, *Marcus Bibulus*, whoe was companion with Cesar, in the office of Edill, was wont to say that it chaunced vnto him

Morall and politique Questions,

him as it did vnto Pollux: because, like as the temple dedicated to Castor and Pollux, was called onely the temple of Castor: euen so all the valiance that Cesar and Bibulus vsed together in the time they were colleges in that office, rebounded only to the honoz of Cesar and not of Bibulus.

Q Who was the most excellent amonges the auncientes to acknowledge and recompence a good turne done vnto him?

Pirrhys: of whom it is sayde, that he was thought to haue dyed for anger, that he had not time enough to succour one of his frendes.

Q What is the nature of an vnthankfull man?

A To forget the taste of good turnes past, if a man do not perseuer still in doinge him good.

Q Who loueth more, either he that doeth the good tourne, or he that receaueth the same?

A He that receaueth a good tourne, is debter to him that doeth it. The nature of the debter is to shunne the company of his creditour, and to disdain him when he hath not wherewithall to paye him: But the creditour desireth none other thing but the health of his debter, whereby he maye finde meanes sometime to be payde.

Q What is Constancie?

A It is a vertus whiche properly resisteth sorowe, and is contrarie to Inconstancie.

Q What is the propertie of Continencie?

A To banquish and subdue the fleshy lustes. And although it be a harder matter to banquish, then to fight and resist: yet the auncientes haue better esteemed the continent man then the constant.

Q Amonges the constant who haue bene the most excellent?

A Marius, Cassius, Scruola, Vitellius, Anaxarchus, Zeno, Titus Pomponius, Leena the harlot, Pirrhys, and manye others, whiche haue bene happie through constancie.

Q What is trust?

A It is a sure hope, and presage of a good turne that we hope for, as though it should without all doubt happen vnto vs.

Q Why was *Cyphis* disdained of all other Philosophers?

For his arrogancie: for he boasted that he knewe all thinges.

¶ Why was Hippocrates blamed of Arrogancie?

Because he wrote to Xerxes king of Persia, that he would not better his knowledge vnto barbarous people.

¶ And why was Zeuxes the painter also blamed of Arrogancie?

Because when he had painted Helena, he saide that Leda her mother for all that she was gotten with childe by Jupiter, had not made Helena so fayre as he had painted her.

¶ Howe oughte a manne to behaue himselfe towarde his frendes?

In suche sorte as a man must thinke that in time to come they should be enemies: although that Cicero maketh a moke at that opinion, and saith, that it is the poison of frendship.

¶ Howe did Miliades the sonne of Cimon of Athens obtaine so great renoume?

Because there was no man howe poore so euer he was, but he would geue eare to his request.

¶ Whye was Viriatus so muche esteemed of the Portugalles, who were wont to dispise all other Captens?

Because he was readie in fighte, and knewe howe to defende him selfe.

¶ Whye was Philip kynge of Macedonia so negligent and slowe in the warres?

Because he thought it better to ouercome his enemy by policie, then with effusion of blood.

¶ Howe chaunced it that the Lacedemonians, when they hadde obtained victorie by force of armes, didde sacrifice a Cocke: and when they came vpon the enemy by policie, subtiltie, or knowledge, they sacrificed an Oxe?

Because they esteemed policie better then strength.

¶ What vertues appertayne vnto strength?

Aggravatio.

Morall and politique Questions,

Magnanimitie, confidence, assurance, balliance, constancie, stedfastnes, and patience.

Q Why was *Fabius Maximus* crowned vniuersallie throughout all *Italie* with *Crasse*?

Because that *Crowne* was ordeined for *Captaines* and *Generallies*, that could conducte their souldiours to the warres, and retourne with them againe, without losse and effusion of bloud. After that sozte did *Antigonus* escape from the farte of *Pirrhus*.

Q What ought a man principallie to respect in the warres?

Opportunitie, which *Delopidas*, *Pirrhus*, and *Marcellus* knowing not howe to vse, arrined very sone to the ende of their lines.

Q Why did the *Lacedemonians* beate their children vpon the aulter of *Iupiter*?

To vse them to be constant, and to indure stripes without making complaint.

Q What was the reason of a *Lawe* placed in the .xii. *Tables*: which was that the deade should not be wepte for?

Because weeping and teares do witnesse a saynt and effeminate harte.

Q What meane the *Poetes* to bring in *Princes* and *knights* lamenting their misfortune?

To mocke them secretly, for without daunger they durste not do it openly.

Q Whether commeth it, that *Alcibiades* was in his tyme compared to the fishe called in *Italian* *Polpo*?

Because he was of a nature so tractable that he could manne himselfe to all vses and fashions, like to the fishe called *Polpo*, which taketh his colour of the *Shande*, where he grauelleth or groundeth him selfe.

Q Upon what reason did *Homere* call certaine people of *Thracia* halfe men, and why did he saye, that the house of *Protesilaus* was imperfecte?

Because the people of *Thracia* lined without women, and in the house of *Protesilaus* there were none but men. The like affirmeth *Menander* of the *Geti* or *Goths*. But what good can an housholder do without a woman: surely in mine opinion (I speake it not to please women) no more then

then a man can live without meat, or continue without clothing.

¶ Who was the first that taught a man to live an Active life

Socrates: and as Cicero saith, such life is verie agreeable to God.

¶ What is vertue?

It is an Armonie, or pleasaunt accord of Nature, with other good things agreeing therunto.

¶ What is the chiefest goodnes, according to the Philosophers opinion?

To fele no kinde of sorrowe as Hierom Rhodiotto saith: albeit that the Stoiques and Epicurians affirme the contrarie.

¶ Why is *Lycurgus* amonges all y^e law makers esteemed the best?

Because he did obserue and kepe that which he him selfe commaunded.

¶ Why did the Poetes saigne, that *Prudence* was borne or conceived of the braine of *Iupiter*?

To declare that witte and vnderstanding (wherof *Prudence* doeth spring, whiche causeth vs to foreser all things is deuine.

¶ Wherfore do the Poetes saigne *Philoctetes* to be banished from his cuntrie, and to wandze by hilles and dales, daile weeping and sighing?

To declare that there is no sorrowe nor accident, howe weightie soeuer it be, which ought to induce man to violate nature, or to kill himselfe.

¶ Wherin consisteth true force?

To abide and supporte all harde things, and not to imbase his harte in aduersitie.

¶ Wherfore did the Auncientes wash before they did sacrifice?

To declare that all disordinate thoughtes, proceeding of beastly affections be displeasunt to Godde.

¶ For what reason did the auncient *Romanes* tearme God to be *Optimum Maximum*, so muche to saye right good and verie great: And wherfore did they place *Optimum* before *Maximum*?

Morall and politique Questions

The one Epitheton signifieth vertue, and the other puissance of might: yet vertue was alwaies preferred as the chiefeft.

¶ What moued *Anaxagoras* to giue all his goodes to his friends?

The moze frackely to playe the parte of a Philosopher, to yeilde vnto heauen our true cuntrie (wherof we do take our beginning and yssue) the first fructes of our mindes and spittes.

¶ What was the cause that *Accius* the Poet did make a Comedie intituled *Il Canallo Troiano*: in English, the Trojan horse?

I desire he hadde to reprehend those that are slowe of vnderstanding, that were ignorant to vse tyme before necessitie, and not afterwards when ill fortune did succede. wherof rose the prouerbe. *Sero sapiunt Phryges.*

¶ Wherfore did the *Romanes* terme *Fabius Maximus* to be the Target of the *Romane* people, and *Marcellus* the Sworde?

Because the one gaue him selfe to mainteine the common welthe, but the other was eagre and shapre to reuenge the enemies of the same. And yet bothe they were sette together by the *Senates* order, that the grauitie of the one might moderate the hardines of the other.

¶ Wherfore did *Cæsar* ordeine two Legions of bandes of soldiors to be entertained at *Rome*, well armed and furnished?

That the Citizens should not be surprisid in war and noted of negligence. Every Legion was deuised into tenne Cohortes or companies: in euery Cohort was 4. bandes of squares: euery Square had. xxv. soldiors. the Legio commonlie containeth. vi. thousand footmen, and. vii. C. xxxii. horsemen: but *L. iuste* in many places of his *Decades*, declareth the same to be sometimes moze, and sometimes lesse: yet our common accompte of the Legio comprehendeth the numbre and diuision aforesaide.

¶ Wherfore is *Pompeius* reproued by certeine Historiographers, not to be skilfull and wise enough?

Because at the iourney of *Pharsalia* which he losse, he lefte in an *Islande* called *Cosus* a puissant armie, wherewith he might haue stopped the passages of *Cæsar*.

¶ What was the cause of the death of the Emperour *Otho*?

The hazardinge of the battell, his enemies beyng as it were in dispute.

¶ What

¶ What difference is there betwene Prudence and binacitie of witte, other wise called pregnancie of minde or Sagacitie?

Prudence getteth good Counsell, and the pregnant witte comprehendeth and iudgeth the counsell which is moost requisite, the one being very necessarie for the other.

¶ Wherefore was *Paulus Minutius* the companion of *Fabius*, esteemed so prudent and wise?

Because he toke Counsell of himselfe in that which he knewe, and followed the counsell of others in that which he did not vnderstand: esteeming him to be a sottie and beastie, which had not good aduise in him selfe, and would not obey them that hadde experience.

¶ What is the due tie and propertie of them which be accounted to be fyne witted?

To vse their wittes to eche diuise and qualitie, lyke vnto the fishe *Baleia*, which is a great fishe in the Sea, hauing a hole in his hedde, whereby he taketh aper, thrusting forth therat great aboundance of water, some times here, and sometimes there.

¶ Why was *Lyfandre* so flouted and mocked of his owne people?

Because he haunted and boasted him selfe to be the kinsman of *Hercules*, not doing any signe or token of vertue: but all that he did was by tromperie and deceit.

¶ Wherefore was *Helanicus* of *Epirus* so greatly esteemed for his subtiltie?

Because all that he did was for the publike wealthe, and not for his owne perticuler profite.

¶ What is Equanimittie, a vertue so muche praised?

It is a certayne purenes and constancie of minde, wherewith we continue alwey in prosperitie and aduersitie, not being pulled by with pride, or abbasing our minde. *Socrates* the Philosopher, and *Antoninus* King the Emperour were excellent in that vertue.

¶ Where is the seate of the affections in our bodie?

Hope resteth in the spleen, Anger in the gall, Feare in the harte, Lecherie in the lyuer.

¶ What maner of thing is modestie?

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It is a moderation of our appetites which obeyeth reason.

¶ For what respect did *Antiochus* geue so greate thanks vnto the *Romaines*, that leauing him so little a Countrey, whiche befoze was a Kinge so mightie, and prince puisaunt?

His modestie didde him to vnderstande that he was discharged of a great burden, which hindeed him befoze often times from slepe, from eating and drinking.

¶ Wherein did *Tiberius* moste of all declare his modestie:

In that beinge desired to taxe his people, he sayde that it was the office of a good Sheperde to sheere his shepe, and not to pull of theyr skinner.

Dionysius of *Siracusa*, wherein didde he shewe himselfe praise worthy:

For beinge so modest, that althoughe he were come to the estate of a Kinge: Yet he would not alter the maner of apparel, which he ware when he was a private man.

¶ What maner of thinge do ye call shamefastnes?

It is a certaine passion which maketh the person blushe, specialllye in anye good and honest matter, and proceedeth of a certaine honestie of minde. Many haue termed it to be the mistrie of comelines, and the mother of honestie.

¶ What was the cause of the victorie that the *Persians* hadde against *Astages*?

The shame that theyr wines didde vnto theym when they fledde from the Battell, whoe seeinge them runne awoye lyke shepe, lifting vp their garmentes, smockes, and all, sayde vnto theym; whither wyll ye, ye cowards and dasterdye menne, you that dare not stande to the battell. Whither will ye flee? Is there no waye lefte for you, but to perse againe the wombes of your mothers? whiche manlike woozdes althoughe proceeding from womens mouthes, made that dasterdy nation to retourne and gaine the battell.

¶ Wherein appered the honestie of *Socrates*, so muche commended of the Auncientes?

Whene and sundry wayes: but specialllye in this pointe, for when he hearde any one talke dishonestly, he hidde his head with his cloake, untill the other had done his tale.

¶ What is Abstinence?

It is a vertue of the minde, bidded by reason, drawing vs from disordinate appetites, which we haue after the gooden of this world.

¶ What is Continence?

It is a vertue of the minde, which maketh our sensuall appetites subiecte to reason: so that by abstinence, couetousnes is refrained: and through Continence, Lecherie is chastised.

¶ Who amongst the Auncients was esteemed most abstinent?

Darius Nemilius, chiefe in the victorie that he achieved of the Persians: and in the enterprises of Spaine and Macedonia: Lucius Scummius at the overthrowe of Cozintus.

¶ And in Continence, who hath excelled among the Auncients?

Cipio the great, Alexander, and Cesar.

¶ What is it that made the *Corinthians* infamous?

Because they sold their daughters, to enrich themselves.

¶ What was the cause of the defamation of *Messalina* the wife of *Claudius*?

Her dishonest Intemperance and filthy lust, who would not stick to adventure combat with any adventurous knight.

¶ How did *Hieron* of *Siracusa* get so great fame, being but the bastard sonne of a poore laboring man?

By great temperance, honestie and valiaunce: which did so shine in him, that he was made captaine generall of the *Syracusanes* against the *Carthaginians*: and in the ende he behaved himselfe so well, that he was made kinge.

¶ What thinges are very honest?

Those, which without respecte either of profite or commoditie doe deserve of themselves to be commended. And honestie is no other thinge, but a promocation alwaies to do vertuous dedes.

¶ What was the cause of the glorie of *Theseus*?

The affection that he had to followe the vertues of *Hercules*: which
Y. iij. caused

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caused him continually to be troubled both in bodie and minde.

¶ In what vertue did *Pomponius Atticus* excell?

In modestie, the companion of honestie. Such also were *Hanibal*, *Duc blus Scurus*, *Anaxilans*, *Epictetus*, and king *Philip of Macedonia*.

¶ What is the proprietie of Chastitie?

To rule and gouerne the affections of the minde, to chase away all disordinate appetites, to counterpeise riot with reason, and in all thinges to be constant.

¶ What differēce is there betwene Chastitie & shamefastnes?

Chastitie is a generall chastisement of our affections, be it either lecherie, gluttonie or conetousnes. But shamefastnes is tried onely in continuing from lechery. Those women then that are chaste, are suche as haue not committed offence, neither in bodie nor thought. But the shamefast are those which haue not had to do with any man but with their owne husbands.

¶ How did *Euagoras* king of *Cyprus* obtaine so great renoume?

By not deceiuing any man for keeping of his promise, gratefying his friends, for his balliance, for being enemy to vice, & al euil thoughts.

¶ What is moderate sparing properly?

It is a vertue nere vnto modestie, which is so necessarie vnto man, that without it, he falleth into many vices. It causeth man to spende nothing superfluously, and to spare nothing that is necessary to be spent.

¶ How may we godlely increase our goodes?

By moderate sparing, and by tilling the earth.

¶ What is sobrietie?

It is a vertue that ruleth drincking and eating: without which other vertues are obscure.

¶ How maye that man become sober that is insatiable in drincking and eating?

By considering the follies which they do that are dronke.

¶ Why did the *Lacedemonians* vse in their feastes alwaies to cause one to be made dronke, for example vnto their children.

To make their children to abhorre that beastly vice.

Howe ought a man to drinke?

With suche moderation that he may abate his thirst: avoiding dronkenness, the disease of the head and stomacke, which continually doe followe the same.

What did obscure the greates vertues of King Philip and Alexander the great his sonne?

Dronkenness: the like happened also to Cyrus the lesse, to Cato, Demetrius, and to the sonne of Cicero.

What signifie th wine so disordínately taken?

The blood of the earth, conuerted into poyson.

What made Massinissa of such great estimation?

Sobriety, and his being content with such victualles, as the meaner souldiours vsed to eate. And by that sobriety he behaued him selfe so well, that at four score and sixe yeres of age, he begat a childe, and at foure score and twelue, he vanquished the Carthaginians.

Why did Solon ordeine that a man should lie with his wife but thre times in a moneth only?

To accustome his people by litle and litle to shamesfastnes: a thing that aduanceth not onely women, but also men.

Howe may a man auoide all horrible and fearefull thinges?

By vertue: by which thing onely moste cruell Countreys haue bene reformed.

Wherefore did Democritus put out his eyes?

To chintent he might not see the prosperitie and insolency of his country men, whiche liued without Justice, and all kind of vertue.

What priuiledge haue braue and valiaunt men?

To be none of fortunes subiectes.

Is it possible to fynde perfecte valiaunce in one man alone?

Demetrius

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Homere thinketh not so, and holdeth opinion, that force and valiaunce in respect of other vertues in the same, do many times receiue certaine furious assaultes. & thewise he supposeth that there be many kindes of valiaunce: for he praiseeth Achilles for his angre, & Ulysses for his wisdom.

¶ Why is it requisite for a souldior to be Cholerike?

Because Choler stirreth by the harte and enflameth the spirite. That is force sayeth Homere, which entresh in at the nose, and chaseth the blodde.

¶ Amonges morall vertues, which is the beste?

I thinke it to be force, whiche by his vertue maketh a man not to feare death in an honorable enterpryse, and subdueth his harte to Justice and wisdom.

¶ Who was the firste that rewarded valiaunce with precious gistes?

Bachus was the firste that gave presentes unto valiaunt souldiors, as Crownes, Speares, Chernes, victories, pictures, and helmets.

¶ How did the wise define that vertue?

Dinerke. The disciples of Socrates saide, that it was a vertue, which willed man not to feare aduerser fortune: to whom agreed Chylippus. The Stoiques saide that it was an affection of the passionat mind, which made men obedient to the lawes without any feare. The Schollers of Plato saide, that it is a sure and stedfast meanes to chafe a waie and receiue (when time serueth) all thinges which seeme horrible. Aristotle saith, that it is a meane betwene hardines and feare.

¶ What maketh a man to be lustie and valiaunt?

Desire of honor; any glorie.

¶ Itanus the souldior of Atigonus, did he despise death for Glorie sake?

No: but was content to dye, because being a very wicked person, he abhoyred life.

¶ What meaneth it that Timotheus the Musitian, alwaies when he listed could cause Alexandre the great to entre battell, and take vpon him armes and weapon, and yet coulde neuer moue the haine of Sardanapalus?

That proceeded of the nature of eyther of them, which could not be altered without great difficultie.

Is there nothing besides Choler that doeth make a man to be valiaunt?

Sorrowe maketh a man to losse, although the true valiaunt man is constant both in sorrowe and harmes, and sheweth alwaies a good face.

¶ They that chauf through Choler, or sorrowe, may they be called valiaunt?

No: but rather hardie, cruell and furiose.

¶ Do you thinke it a good thinge to be reuenged vpon the enemies?

Yea: yf the reuengement be done by vertue and ballaunce of harte, and not by a passion.

¶ What is the propertie of a valiaunt man?

Not to feare that thing which semeth fearefull vnto him: and that one: yf for a zeale that he hath to honoꝝ, and not by constraint.

¶ Thinke you that despaire doeth not sometimes inflame the hartes of men to be coragious and valiaunt?

Virgil thinketh yea, by saying that *Optima Spes victis nullam sperare salutem*. But I suppose that desperaunce inflameth our hartes againste our selues, and not against others.

¶ Thinke you also that necessitie maketh a man valiaunt?

I wold suppose so: for so much as necessitie constraineth a man to do what he list. And so were the Ambonians constrained by their wimmes to fight.

¶ Why did the *Santians* kill them selues?

Because they swer in dispaire that they should neuer recover their libertie.

¶ Maye a man place hope amonges the number of Morall vertues?

Many haue esteemed it to be the queene of vertues.

¶ Who is the master of all thinges?

Alas. For which cause the *Scouldioz* that is not accustomed to battell, dareth scarce shewe his face to the enemye.

Morall and politique Questions

¶ Wherunto ought a good Capteine principallie to haue respect?

To common profit, rather then to his owne perticuler commoditie. Suche was the aduise that Pelopidas the Generall of Thebes receiued of his wife, as he was going to the warres.

¶ What is the chiefe ende of magnificence?

To gette friends.

¶ Why were *Cæsars* giftes best esteemed, although they were lesse then others?

Because he gaue them with a good will, and with his owne hands. Voluntarie giftes do engendze more fauor towards him that geueth them: and bindeth him more that receiueth them.

¶ In what thing is magnificence most apparant, epyther in building and repayping of condues and mines, or in Sepulchers, Temples, Steples, Labyrinthes, or Libraries?

I thinke the building and foundation of Cities: for it acquireth and winneth vnto man great reputation, and the memoire therof is more then to ener. As appeareth by the same of *Tyton* the father of *Mannon*, *Smyrnamis* quene of *Babilon*, *Smirra* the quene of the *Amazones*, *Philotidas*, *Nelins*, *Atlaniantes*, *Teucer*, *Antiochus*, *Persus*, *Alexandre*, *Augustus*, *Cesar*, *Marcellus*, *Titus*, *Labienus*, *Linus*, *Mutuis*, *Pompelius*, *Cornelius*, *Simprouius*, and other builders of Cities.

¶ Why did the *Persians* establishe a lawe against those that were ingrate?

Because they knewe ingratitude to be the spring of all vice, the enemye of nature, the payson of amitie, and the ruine of gentlenes, and benigntie.

¶ What was the cause of the death of *Epaminondas*?

Because he would haue saved his Armie besides *Mantineas*. The like did *Paulus* *Emilius*, although *Clarus* his companion did the contrarie, though whose temeritie and negligence the *Romanes* receiued that great overthrowe at *Cannas*.

¶ Wherof came it that the ordinaunces which *Lycurgus* made for the state of the warres were so greatly esteemed?

Because they still tended to honorable victorie.

¶ Howe like you the sayinge of *Cesar*, whiche is that a man ought not to violate Justice, but at such tyme, when he desireth to reigne and gouerne?

Forsothe I like it so well, as a thing most vnrightrous and wrongfull.

¶ What was the cause that the *Lacedemonians* losse their Monarchie and Empire?

The insatiable desire that they hadde to surmount the whole worlde, which caused them to haue enemies on euerie syde. The lyke incited the Kinges of *Grecia* against *Athenes*: wherfore mediocritie is commendable in all thinges.

¶ Wherof proceded the ordinaunce that the *Grekes* made, to punish the Souldior that had abandoned the weapons of defence, and not them that had cast away the weapons of offence?

Because the Souldior should be better aduised to defend himselfe then to assaile. And so; that cause the *Romanes* in the warres did put their bracelets vpon their lefte arme, and not vpon their right.

¶ What is Magnanimitie?

It is a certeine greatnes of courage, wholle bent and disposed to honoꝝ, in suche wise as he can not be stoute oꝝ magnanimouse, which is not honest and vertuous.

¶ Wherfore was the Temple of vertue placed by *Marcellus*, before the Temple of honoꝝ?

To declare that honoꝝ is gotten by vertue.

¶ What is the proper tie of him y^e is magnanimouse & valiaunt?

To enterpryse and do things difficill and great, without hope of recompence, and with modestie and sobrietie to talke of the same.

¶ What is the principall vertue that a Prince can desire?

To aspire to be the best in doing well.

¶ What moued *Cesar* to sende home *Ptolome* king of *Alexandria* his prisoner, considering the ill willes that the *Alexandrines* bare vnto him?

Because he thought to winne more honoꝝ to fight with a kinge, then with a multitude without a heade.

Morall and politique Questions,

¶ What was the ouerthrowe of *Galba*?

Because he committed his gouernment to an other, and would not vnderstand the state of the same, but referred all to certaine noughtie persons which were about him.

¶ Wherefore would not *Alexander* geue eare to the counsell of *Parmenio*, who aduised him to assaile his enemies in the night?

Because he esteemed that, rather to be the acte of a thefe then of a valiant captaine, which ought to fight by vertue and not by policies.

¶ What maner of thing is *Slouth*?

Cullie doeth say, that it is a certaine feare which the slouthfull manne conceueth in him selfe of the labor & paine that he ought to do, and is contrary to diligence. *Demosthenes* was not to be reprehended herein, for he was angry that day that he sawe an artificer or craftsman rise before him, for which cause, *Sithias* the Oratour was wont to saye, that the workes of *Demosthenes* did smell of the oile and candell.

¶ What was the cause that *Liberius* the Emperour losse the whole countrey of *Armenia* which was taken from him by the *Persians*, *Missia* by the *Danes*, and *Samothracians* and *Fraunce* by the *Almaines*?

Slouth and feare of trauell, geuing himselfe daie and night to the delights of Ladies in the Island of *Cypres*.

¶ Whye did the people of *Saba* the nexte neighbours of the *Nabathes* geue them selues so much to Idlenes, considering the diligence and industrie of the saide *Nabathes* their nexte neighbours?

The fertilitie of *Saba* made them slouthfull, and the barrennes of the countrey of the *Nabathes* made them vigilant and industrious.

¶ Whye did *Euripides* introduce *Theseus* to consider and talke of all the euils that can happen to man?

Because a stripe forfene, doeth hurt a man the lesse.

¶ What is mercie properlye?

It is a certaine heavines arysing of an other mans griefe: whiche, as some say, ought not to moue the mindes of the good, but rather they ought to content them selues with their innocencie, without takinge paine or
care

care what the wicked do sake and abide.

Q What is Felicitie?

It is an aboundance of Spirituall, corporall, and earthly goodes.

Q Why was Archagathus þ Surgeon made a Citizen of Rome?

Because he was very mercifull and cunning in his cures: that the like of whom, the Romaines neuer sawe.

Q Why was Antonius the Emperour surnamed Pius?

Because he reigned without effusion of blood: and was so mercifull as euer Cesar, Alexander, or Vespasian was.

Q Why do Houldioys loue hunting?

Because it is like vnto the warres: which is the place whete euery man may learne to liue virtuously.

Q Whiche is the godliest exercise that a man can learne?

Husbandry: in which there is not onely profite but pleasure.

Q Where is the best walke that can be founde?

That walking place which is furnished with wise men.

Q Whereof proceeded the great estimation of Homere?

Because his woorkes are so full of learning, and verie good to encorage mens heartes to vertue.

Q Why were the Greke authoys counted great lyers?

Because they confounded histories with fables: such as Herodotus and Hellanicus be.

Q What is the propertie of Justice?

To decrease no man: euen as the propertie of wisdom is not to be decreased.

Q When is it lawefull to lye?

For safegarde of the goodes or the life of an other: as Chilo did, when he forswore him selfe, to saue the life of a certaine man.

101 Morall and politique Questions,

Q What is the propertie of a gloriouse man?

A To beleeue rather that which is spoken of him, although it be false, then that which he perceineth in dede to be in him selfe. For that cause was the fabler of *Iuna* and *Arion* feygned.

Q What is the propertie of a vile and noughtie man?

A To hide the truth for feare: which neuer chaunceth to the ballant and honest, who cannot abide that any man should lye.

Q Why did the Poetes say, that veritie was the daughter of memorie and time?

A Because she cannot be longe hidden.

Q From whence came the whele that *Arion* doth turne continually, as the Poetes doe saigne?

A It is the true token of a common liar, who, the nerer he thinketh he is to vertue, the further he is from it.

Q Why did the *Egyptians* ordaine that a bacabonde and common Jester should not be taken for a witnesse?

A Because suche people are not worthis to be regarded: and for a little bribe, they are redie to all mischief.

Q Wherefore did the *Romanes* forbid playing for money, except it were in warrellike exercises: as to throlve the barre, to daunce, to wrastle, to baute, to playe at defence, and other suche like pastimes?

A Because in other pastimes, Fortune ruleth, and not vertue.

Q Why did *Apelles* the Painter set his tables abroad, for every man to viewe?

A That he might vnderstande mens Judgemente of his faulces. As appeared by a Cobler, who founde faulce in a pantoile or slipper which *Apelles* had made.

Q What mischiefes do flatterers bring?

A They corrupt all good manners: they tell lies in stede of truth: they doe well in stede of good: vice in stede of vertue: and are s;deigned to destroye the good, and those that do rightously.

Whye

Q Why would not *Socrates* suffice himselfe to be praised of a
pouge man?

A Because that praise in presence is a kinde of flatterie.

Q Whye did the *Romaines* so much disdaine *Prusias* kinge of
Bithinia?

A Because he was the greatest flatterer that ever was borne. In so much
that his flatteries were the cause that it was ordeyned at Rome, that no
kinge shoulde come thither, withoute licence of the Senate ordeyned
before.

Q What is flatterie properly?

A It is a vice proper and perticuler to hyle mindes, to women and cow-
ardes: for it proceedeth of nothing els but of feare.

Q What is shamefastnes?

A It is a kind of feare to fall into any infamie, or to be blamed for any
deede doing, or to be woorthely reprehended for some faulte. Therefore *Cicero*
did terme it to be the Camer of euell thoughtes: for the woorthy
man and preserueth him from committing any offence.

Q To whom ought a man to be shamefast?

A To children onely: for to a man of age it is vnmete to blush, and to say,
I had not thought to do it.

Q Who is he that woorthely may be counted valiaunt?

A He that loueth life, and feareth not death.

Q What is death?

A It is an ende: from which a man ought not to retire, but to go to it long-
fullie: and as some saye, it is a gift geuen of God to manne, by a singuler
grace.

Q Whye didde *Mallius* saye in the oration that he made at
Rome against *Furius* and *Aemilius*, that enuie was bleare eyed,
and had a verie euell sight?

A Because that the enuious man considereth those thinges which are
nexte him, and not them a farre of, which should be moze to be enuyed, if
enue were a vertue.

Morall and politique Questions,

¶ Why is Envie compared vnto fier?

Because it alwaies mounteth: for there is no man so mightie, that envie will sticke to assaile, and surmounte him also, if it be possible.

¶ What was the cause of the deathe of Socrates, being so innocent a man?

The envie of the Athenians: a vsuall thing in that citie: which caused also the deathe of Themistocles, and Aristides the iust.

¶ Why do the Poetes saigne that Marcias was beaten of Apollo, and Thamiras had his eyes put out by the Muses?

To declare that howe mightie soeuer a man be, he hath some bodie that goeth about to make him selfe equall with him: which is a passion almost like vnto Envie, but not so much different from Vertue.

¶ What was the cause of the soudaine deathe of Diodorus the Sophist?

He thought that he toke, because he could not resolue a question that Stilpo the Philosopher put to him in pastime. And excessive thoughts ought not to fall into the harte of a vertuous man.

¶ What meane the Poetes, by saigning an Eagle alwaies to gnawe the harte of Prometheus?

To declare the continuall studie of Prometheus, who was very learned, and wise in Astrologie.

¶ Whether comineth it that in the tyme of Ptolome there were found so many Mathematicians: in the tyme of Xerxes so many pleasures: and in the tyme of Nero so many Musicians?

Because subiectes do alwaies geue their mindes to that which pleaseth their Prince.

¶ Whetherin did Vespasian most declare his wicked nature?

Because he surrendred the greatest offices into the handes of the greatest Ribbers, that afterwarde he might haue their goodes confiscat.

¶ Why did the Persians ordeine, that he which procured to establishe newe lawes amonges them, should be put to death?

That they might alwaies continue in their olde customes.

Q How may the Iuste and vniust be knowne?

A By lawe, and not by nature.

Q What is the foundation of Lawes?

A Vertue.

Q How did Chrysostom painte Justice?

A In forme of a virgin, hauing a senere, grane, and fearefull countenance and yet neuerthelesse honozable, shamesfast, humble, and full of modestie.

Q What is Robustie without vertue?

A It is a thing stuffed with pride and violence.

Q Shewe me I pray you, what thinges are contrarie vnto vertue, and which are like therevnto?

A The contrarie of wisdom is foolishnes, and the like to it is subtiltie. The contrarie of Constancie is inconstancie, and his like is obstinacie. Strength hath for his contrarie febleness of harte, and hardness for his like. In iustice is contrarie to Justice: but crueltie is like to Justice.

Q Why would not Plato returne home to his citie, although he was greatly requiered ther vnto by the people?

A Because they would not vnderstand iuste and reasonable causes: and because he could not gette them by any meanes to acknowledge the same.

Q What is Innocencie?

A It is a certeine nature so well ingrauen in the harte of a man, that it smyleth hym that he can not, nor may not do hurt to any man.

Q What is he that wortheilie deserveth to be called happye?

A He that goeth about moost of all to resemble God.

Q Which be the vertues that do conduct or lyeing vs to heauen?

A Charitie, sayth, hope, pietie, Religion, and godlines.

Q What thinges are contrarie to them?

A Hatred, incredulitie, despayre, impietie, Hypocresie, and witchcraft.

Morall and politique Questions

Q Which are the morall vertues?

Prudence, Justice, Strength, temperance, magnanimitie, magnificence, liberalitie, stoutnes of corage, mekenes, innocencie, continencie, grauitie, fidelitie, and Shamefastnes.

Q Which be the vices that are contrarie to the saide vertues?

Imprudence, Injustice, Lutte, Intemperance, pride, Vaine glorie, couetousnes, fearefulness, choler, nopsomnes, incontinencie, rashnes, infidelitie, and boldenes.

Q Is vertue the soueraigne goodnes it selfe, or the way to attayne therevnto?

It is the Laddye to clymbe therevnto.

Q May vices be turned into vertues, and vertues into vices, by the varietie of the time, places and customes, or not?

Yea, considering the diuersitie that is amongst the people, in their manner of living.

Q May a yonge man be wise?

Wise some cometh not, but by a longe space.

Q Habilitie, doeth it procede of vertue?

Yea: and of nothing elles.

Q What is requisite in an Historie?

That it declare first the Counseils, and after the deede, and thence the issue, called of the latin Suchors, Cnemum.

Q Why were lawes established?

To bridle the wickednes of our minde.

Q Which is the moste dangerous Ignorance?

Not to knowe God: and after wardes not to knowe himselfe.

Q May a Capteine overcome Fortune with prudence?

Yerpe hardlie, considering that Fortune is by the Poetes made a goddess, and placed in heauen.

¶ Why is vertue so muche to be honoured & praised?

Because she is conformable to reason.

¶ Why ought not wise men to feare death, but rather to desire the same?

Because that this our life is nothing els, but a prison.

¶ What Portes are to be eschewed and chaled?

Those that write onely to please and delight the eares, and to corrupte youth.

¶ Wherein consisteth the force of an armie?

Some saye that it resteth in counsell, others in the fortune of the Captaine: some saye that it consisteth wholie in the hartes of the Souldiours, others in strong holdes, and some that the Souldiours be well armed and appointed.

¶ What warres be lawefull?

Those that be made, to obtayne peace.

¶ Why was Octavian the Emperour esteemed happie?

Because he reigned in peace. lbi. peres.

¶ Is it a fable or Historie that Gyges, by vertue of a ringe that he had, was made king of Lydia?

If it be true that Polycrates the Tyrant, by reason of a stone called a Sardon, did avoid all dangers: and yf it be credible that Appollonius did lyue a hundred and thirtie yeres, alwaies as it were at the floure of his age, by vertue of .viij. ringes that Peres gave him: and yf a man may beleue the two ringes forged by Moyses, the one for loue, the other for obliscion: and yf the ringe of Balthazar be true, this historie of Gyges may also be beleued.

¶ Why did they prepare Arkes and Pageantes of triumphes at Rome?

To stirre men to vertue.

¶ What was the true meaning of the three Sirenes?

They were three harlots, which withly decyues, and with sweetnes of their voice bled to deceiue those that were greden in banquetes & pleasures.

Morall and politique Questions,

¶ Why was the Temple of Diana of Ephesus erected?

Some thinke that it was built by the will of God: some saye that it was for religion, or for the pryde of men.

¶ Why is it saide that worldly pleasure is like to a Laberinth or mase?

Because the entrie therof is easie, but the coming out very harde.

¶ Why did Nature make Mercurie?

To make Alchymistes fooles, and conetouse men poore.

¶ Whereof procedeth it that the Philosophers of our time, are for the most conetouse, and of euell life and maners?

They tourne vertue into vice, because they see princes to make no use no accompte of those that be vertuous.

¶ Whereof procedeth the credite that Flatterers haue of Princes:

Princes for the most part be great louers of the selues: and therfore do loue those y^e do praise them in which point they do resemble certaine beastes which can scarce see at none daies, and in y^e darke their eyes be very liere.

¶ Whereof commeth it that dogges do alwaies barke at those that be ill apparelled, ragged and toyme like beggers:

Those are the dogges of the Cities, accustomed only to see people richly and well apparelled: and contrarywise the Countrey dogges do neuer barke at any peasant or begger.

¶ Why is wine forbidden women in some countries?

Because it promoketh lechery: a thing very vncomely in women.

¶ What meaneth this prouerbe. Take away the light, and euery woman is of like conditions?

Perhaps because they would be all nought, if shamefastnes did not let the

¶ Whereof commeth it that for the mosse parte the learned haue very euill sight?

It commeth of the paper which they do oftentimes handle: for there is nothing more hurtfull to the sight then whiteness. Or els we might rather

rather saye, that muche Starke doeth coole the partes of the bodie, speciallye those, which are colde by nature, as the braine, the stomacke, and hindreth digestion: in such wise that by euell digestion, flegme ingendred in the bodie, and stoppeth the cundich: then the eyes as partakers of such passions, are debilitated.

Q What power is Pigromancie and Witchcraft:

If a man may beleue the dreames of many writers, it can slaye the course of the element and of the sonne, it can make the moone to be as redde as blood, appease the windes, make the earth to tremble, enchaunt bestes, and cause a man or woman to be loued perforce.

Q But howe can the Pigromancer do such strange things:

With perfumes, coniuations, ceremonies, charmes, and carethers.

Q What is he that is like vnto the image of Sardanapalus?

A man well proportioned of bodie, but of brutish nature.

Q What doth fortune represent, with her apple of golde:

That good spirites are accompanied with good fortune.

Q What meaneth a Plough, in the handes of a Laborer:

That trauell is the true treasure of man.

Q What signifieth a wolfe carrying a lambe in his mouth:

A man that careth not what hurte he doeth to another, so he himselfe haue the profite.

Q What betokeneth a man with his purse open:

That a wise man spareth nothing for his health.

Q What signifieth a ship sonke in the bottome of the Sea:

That the perill of other ought to make vs take better hede.

Q What doth the Antes carrying of corne represent vnto vs:

Those that liue of the sweat of other mens labours. They teache vs also in youthe to provide for age, as they in harvest do provide to liue with all in winter.

Q Howe may we represent gratitude and acknowledginge

20. Morall and politique Questions,
of goodturnes which we haue receaued.

By a Stroke that nourisheth the daunce.

¶ And great trauel wth litle profit, how should we paint that:

By a child that swimmeth.

¶ What is to be vnderstanded by a Serpente?

That an euill disposed person, cannot accustome him selfe to goodness.

¶ What signifieth a man that is painted with golde in the right hand, and sier in the left?

That he is not worthe to be a partaker of the felicitie whiche hath done no friendship in time of aduersitie.

¶ What doth he betoken that breketh his hed against y^e wall:

That he esteemeth his life but a litle, which contendeth with great men.

¶ What representeth a *Quadrant* vnto vs?

That nothing ought to be done without counsell.

¶ What is enuie?

In horrible monster.

¶ Where is her habitation?

In the Courte.

¶ If she should happen to be banished from thence, whether would she goe?

To Monasteries and Conuents.

¶ Wherof proceedeth it that children do not loue the father so well as the father doth the children?

¶ One is alwaies aduanced, & doth neuer turne backe againe: specially for the desire y^e a man hath to make his posteritie perpetuall. Or rather it proceedeth of this, y^e the father hath nothing of the sonne, but the sonne hath and holdeth all of the father.

¶ Wherof cometh it that although euery man is bestowd of knowledge, yet very few do apply theselues to sciences & artes?

Because

Because to attaine to sciences, great paine is to be taken: and man is subiecte to his pleasure, a thing contrary to contemplation. Of els some do wante the right way and meane to studie.

Q Why is Philosophie painted naked?

Because both in verttie and Philosophie, there needeth no couerture: but it is necessary that all thinges be handled plainly and purely, and oughte to be void of all sophisticall colours and carnall affections.

Q Whye did Euripides saye in his Tragedie intituled *Medea*, that Womens wit is bryapte to goodnes, but very well enclinea to unhappines?

Because a woman is a creature vnperfect: and where perfection is not, there can rest nothing that is good.

Q Why is the counsell that a woman geueth vpon the fondern of much estimation, and that which she doth deuise and find, a nothing worth?

Even as vnreasonable creatures are induced and prouoked to their actions, without any resistance, by a certaine superiour occasion, which is Nature: even so the woman although of her selfe she be euill, yet the vn-derstanding and knowledge that Nature hath geuen her (which will not be deceaied, ne yet abuse of deceiue any person) both prouoke her at the first motion to geue good aduise. But if she haue leasure by studie to satysfye her owne instination, all that she will do shalbe nought worth.

Q Why be women more couetouse then men?

Because they knowe that no man will let by them without riches.

Q Why be reasonable creatures of so shorthe life?

The perfection of transitozie thinges is not measured by time: for the life of reasonable creatures, although it be shorther, yet is more desired then the life of brute beastes.

Q Why is death called the last of all terrible thinges?

Because she is terrible both to the that thinke to be immortall, & also to small liuers, and to those that die of a violent death: but not to others.

Q Why is nesling deined a good signe, and not pering?

Because nesling commeth from the head, which is as it were the lord and ruler of the bodie.

20. Morall and politique Questions,

¶ Why is it a thing so shamefull to kill a woman?

¶ Because she is weake, and not able to resist.

¶ Why did the painter Phidias painte Venus setting her feet upon a Lystollie?

¶ To declare that a woman of honor is no runner out of the doore, but keepeth her selfe within her house.

¶ Wherof commeth it that many Ladies haue so greatly esteemed the leaues and seede of *Agnus Castus*?

¶ Because it is enemy to Lecherie.

¶ Why did nature ordeine, that when Bees do engendze, no man can see them?

¶ To teache vs shamesfastnes and modestie.

¶ Wherof commeth it, that in reding a certeine Authoz, some do gather that which pleaseth their mindes: and others do refuse and reprehend the same?

¶ A wise Authoz shall studie to be brieft, and not obscure, and shall haue a gyfte to teache, to be of good inuention, digested by good order: accompanied with graue sentences and good examples. Suche an authoz comming into the hands of a Subtile man, maketh him (for the singularities that he fyndeth) to collect that which serueth for his purpose, leauing the reste, to be of no vaine and regarde.

¶ Why are clothes of Silke better esteemed, then those of wolle?

¶ Because silke is more fyne and lighte, better colozed, more bright and exient then wollen.

¶ What is it that bredeth enuie moste in man?

¶ To be sadde and melancholique.

¶ What maner of motions hath enuie?

¶ Slowe and heauie.

¶ Of what age is she?

¶ Old, crooked, withered, hauing a pale and leane face, her tongue infected with poyson.

From

Q From whence cometh the beautie that is in the neckes of Pigeons, and in Peacokes feathers?

Of the varietie and diuersitie of colors.

Q What is the propertie of mans harte?

To faigne and dissemble.

Q Why is the Camelcon so meruelouse?

Because he transformenth him selfe into all colors.

Q Whereof cometh the brightnes that is in rotten wodde?

Nature sheweth vs therby, that there is nothing so abiecte, but it hath some vertus.

Q What is the propertie of the Sirenes?

To bringe death by singing.

Q Wherein consist the effectes of vertue?

In wordes and in dedes.

Q Howe may a man seme gentle in his behauior?

By his gate or going, by countenance, by his maner of liuing, and by boue all thinges by his ciuilitie.

Q Howe are secret aduertisementes disclosed?

By letters, by weapons, in loue, and by courses of armes.

Q Howe muste a man do reuerence?

By putting of his cappe, and bowing downe his hedde.

Q Howe ought a man to obey his Superiours?

With fidelitie, good will, deuotion, feare, and hope.

Q Howe is a man modest in his behauiors?

When his hande is on his stomacke, his eyes looking on the ground, and his mouth shatte.

Q In Chiromancie, what signifieth it when the mount of the

Morall and politique Questions

Sunne is elevated, or bowing downeward?

It betokeneth much good, or much euill.

And that of Mercurie?

Goodnes or euilnes of spirite.

And that of the Moone?

Happie or infortunate botages.

And Mars?

Good or euill fortune in battell.

And the Triangles?

Strength: euen as Angles do signifye richesse.

Howe is the life of man deuided?

Into a life contemplatiue, Ciuile, solitarie, and wilde.

What thing is most hardest to be tamed?

Necessitie: which the goddess them selues can not resist.

What is requisite to be considered of our birth?

The conception, the soure, the byrthe, and nourishment.

From whence commeth deceit?

Of Trust.

What be the properties of a wise man?

To rule the Starres, to knowe and gouerne himselfe, not to quaye through the assaults of Fortune, with good discretion to spend the time, not to be affarde of death, and to line neither in feare nor hope.

What is the state of a conetoule man?

Nener to haue rest, and to be alwaies gaping after Richesse.

What is the estate of Courtiers?

To be nourished with hope.

What

Q What is the estate of him that loueth vertue?

To aspire alwaies to honorable thinges.

Q Which are the goodes of the soule?

Vertue and her traine: honoz, glorie, quicknes of spite, memorie, counsell and discipline.

Q Wherin consisteth true Philosophie?

To endeuor to liue virtuously.

Q What is a chaste woman?

A miracle of miracles, the pathwaie to immortallitie, a heauenly thinge, and an inestimable fortreffe.

Q Chroniclers, can they set forth or illustrate the fortunes of noble men?

Yea.

Q And Poetes likewise?

They do no lesse delight, then instruct.

Q Which be the goodes of the bodie?

Healthe, beautie, strength, aptnes, and a ioyfull olde age.

Q Which be the goodes of Fortune?

Nobilitie, Richesse, frendes, dignitie, an honest wife, many children.

Q What is Felicitie?

Fortunate vertue.

Q Which be the trewe goodes, and which the counterfeite of the bodie, of the soule, and of Fortune?

The counterfeite goodes of the bodie are, deformitie and sickness: Of the soule, vice and ignorance: and of Fortune, base estate and penurie.

Q What is miserie?

It is a vicious and unfortunate life, full of sorowes and perils.

Morall and politique Questions,

Querein consisteth the Musicke of the soule?

In temperance, but as some holde opinion in strength.

Quhat is the office of an excellent Painter?

To know sundry kindes of beastes, the differences of their sexe, their age, their properties, and other things.

Quhy wer the wise women called *Sibille* esteemed diuine?

Because they wer the Secretaries and Trompets of diuine misteries.

Quether is it harder to vanquish a monster, or to hyde the affections?

The affections are most hardest to be subdued.

Quhat is the office of a conquerour?

To pardon the conquered.

Quhat be the properties of harlots and Courtizans?

To be full of wilie fetches, dampnable deuises, tyrannous, scozefull, subtil, licentious, euell conditioned, with alluring lookes, and shamelesse gestures.

Quhy do men loue to weare ringes?

Because the same by circle resembling the heauen, and the precious stone the starre, besides that for the most parte they are endewd with meruailous vertue, they giue also a certain gladnes to the eye, & to y^e hand an hono^r.

Quow is the chastitie of *Lucretia* knowne?

By her death: as the like of *Penelope*, by longe abode *Virginia* by the disdain of her father: the *Almaine* ladies by the halter, wherewith they were hanged. *Cloelia* by the sine: *Sulpitia* by the Temple: *Dido* by her ashes: and *Hippo* by her leaping into the sea.

Quich be the instrumentes of Chastitie?

The Target of *Medusa*, the neckelace of *Jasper*, and the chaine of *Diamonds* and *Opazes*.

Quherof cometh it y^e the palme tree representeth constancie?

Because the more it is oppressed, & the greater weight it hath, y^e more it is.

Quhat

¶ What is the propertie of age?

To make a man to be of good experience, wise in his doings, of good counsell when time requireth, modest and temperate in joye and dreame, and grave in considerations.

¶ Why ought a man to avoide carnall loue?

Because his pleasures do incontinently decrease, but his sorowes doe still remaine: and he is fluffed with vanities, dreames, and vaine hopes.

¶ What is carnall loue?

It is a furore full of care: a strong sorowe, and a weake strength.

¶ What properties haue the fountaines of *China*?

To make a man foolish and harde of vnderstanding,

¶ And those of *Paphlagonia*?

To make them dronke that drinke therof.

¶ And that of *Suse*?

To make the teeth fall.

¶ And that of *Tbarsa*?

To make the voice pleasant and armonious.

¶ And that of the *Sonne*?

To burne in the night, and to be colde in the day.

¶ And that of *Garramanta*?

To frise twice in the day, and burne twice in the night.

¶ And that of *Exampus*?

Bitter, filthy, and nought.

¶ And those fountaines of *Arabia*?

To make cattell change their heare.

¶ And that of *Epirus*?

82 Morall and politique Questions,

It lighteth that which is put out, & putteth out that which is lighted.

¶ And that of Carthage?

To cast forth oile to heale beastes withall.

¶ And that of Neptune?

To make them to die that do drinke thereof.

¶ And the water of the fount of Dalmatida?

To make him amorous that drinketh thereof.

¶ The Rubie, wherefore is it good?

Against poison.

¶ And the Granat?

To exhilarate and content the person.

¶ And the Balais, what is his propertie?

Never to be hoate with any fyre.

¶ And the Saphire?

To make humble and chaste.

¶ The Jacint stone, the Ametist, Sardonie, and the Asbeste, wherefore be they good?

Against the plague, spore-kennes, euell fortune, and fyre.

¶ The Cbrisolith, Gyraffol, the Iasper, the Turquis, and the Agat wherefore serue they?

To restablish the braine, to make inuisible, to staunch blood, to escape a daunger, and to geue good breath to him that runneth.

¶ The Beral, the Cassidonic, the Corneline, the Corall, the Cbrisall, and the Adamant?

To make the person amorous, to preserue the vnderstanding, to mitigate hatred and anger, to resist lightning, to quenche thirst, to dyate fleshe and yron.

¶ Which is the most worthy person, the man or the woman?

God hath alwaies given increase of excellencie vnto the last creature that he created. And because the woman was last created, and is as it were the chiefe of the worke of God: she is truly the worthiest of al, being made of the most excellent creature that God created, that is to saye of man.

¶ Which is most subiect to their appetites, either the man or the woman?

The woman was most purified in her creation: and so she subdueth her appetites best.

¶ Tell me the properties of the Pheenix, the Eagle, the Swan, the Faucon, the Poppingay, the Crane, the Pelican, the Pe-cocke, the Fightingale, the Turtle Dove, the Phe, and the Crowe:

To be immortall, high minded, a good singer, to haue good wings, to be beautifull, vigilant, amiable, gloriousse, delectable, sadde, chaste, royall, and to prognosticate the time to come.

¶ And the Larke, the Cocke, the Quale, the Swallowe, and the Storke, what properties haue they?

To be pleasant, magnanimouse, delectable, sadde, and mindfull of a good turne.

¶ And the Lion, the Tigre, the Elephaunt, the Unicorne, the Beare, the Hyena, the Wolfe, the Panther, the Rinoceron, and the Leobert:

To be vigilant, swifte, obedient, humble, furiousse, inhumaine, a denouer, to smell well, to be sayer, and of great courage.

¶ The Beuer, the Harte, the Squerill, the fallowe bere, the Spe, the Fore, the Crane or Brocke, the Parteine, and the Wolfe engendred of the Harte:

To be providing, of longe life, nimble, fearefull, a Counterfeiter, craftie, slepe, honorable, and spotted.

¶ What signifies by the colours of white, grene, yealow, golden, pale yealow, orange coloure, blew, pale, and carnation colour:

Truth, hope, gladnes, diminution of amittie, inconstancie, hate, and reuengement, friendship, treasure, and sorowe.

The changeable colos, the violet, the flax coler, and the
Carnoy.

The countenance, government, height, estate, and labor.

Q The rising of Venus being elevated or declined, what signifieth the same?

Love or hatred.

Q The mount of Saturne a nother token of Palmistrie, what signifieth the same?

Richesse or povertie.

Q Howe ought every age of man to be governed?

Suckling babes with milke, the Infant with rodde, the childe with
sternesse, the young man with good discipline, the man with armes, the olde
man with good counsell and the latter age is decrepit and wise childlike.

Q What be the tytles of the Summe?

The summe is called the father of the daie, the governour of nature, the
life of the bodie, the eye of the world, the harte of nature, the kinge of the
starres, and the visible forme of God.

Q Which be the winges of Time?

The time past, the time present, and the time to come.

Q What be the teeth wherby time doth consume all thinges?

The daie, the night, life and deathe.

Q What is the cause that in our time men be not so excellent
as they haue bene in times past?

It is Nature which dealeth good with worse and worse, or els it is be-
cause vertue is not so muche commended or esteemed as this present, as in
times past it hath bene. Or els it may be saide, that it is the custome of
each one to make complaint of the present state.

FINIS.

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